A HISTORY OF IPONRIN DESCENDANTS DEVELOPMENT UNION IN ILORIN-EAST, L.G.A, 1956-2018

BY

HABEEB SAHEED DAMILARE

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DECLARATION

I hereby declare that this study is the product of my research effort, undertaken under the supervision of Dr. Aliyu Sakariyau Alabi and it has not been presented elsewhere for the award of a degree or certificate. All sources used have been duly acknowledged.

HABEEB SAHEED DAMILARE _____

AIS/16/HIS/00358 Sign/Date

APPROVAL PAGE

This work has been supervised and approved as meeting the requirements for the award of Bachelor of Arts Degree, Faculty of Arts and Islamic Studies, Bayero University, Kano.

_____ _____

Dr. Aliyu Sakariyau Alabi **Date**

Project Supervisor

_____ _____

Dr. Lawan Abda' Allah Isa **Date**

Head of Department

_____ _____

External Examiner **Date**

DEDICATION

This work is dedicated to my late father, Mr. Saheed Omotosho Ibrahim and my indefatigable mother, Mrs. Saheed Salimot Folaranmi.

You give light like a candle
Behold! Don't melt down, wait a second
In the sun, thou are hustling
In the rain, thou are bustling
You sleep when all are far asleep
You wake before all would wake
Thou become workaholic to cater
For your children to be greater
Even bestowing the world as gratitude
Still little to your sacrifices
Almighty only can repay these debts of ours
Oh mother! You are my precious diamond.
Ohun iya reren se loro omo po
Ẹseun fun ẹkọ to yekoro!

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Habeeb Saheed Damilare

Bayero University, Kano.

ABSTRACT

This work is conducted to document the history of Iponrin Descendants Development Union in Ilorin-East L.G.A from 1956 to 2018. The union is a grassroot association which was formed for the purpose of developing Iponrin town. The union was established in 1956 with its early name as "Iponrin Community Development Association" (ICDA). But in the long run, the name ICDA was changed to "Iponrin Descendants Development Union" (IDDU) in 2005 to make it a compulsory association for all Indigenes of Iponrin. Data used in conducting this work were generated from primary sources through in depth interviews. Secondary sources were also used in the form of published works, chapters in books, articles in journals, B.A Dissertations and M.A and Ph.D. Theses. This research traces the historical background of Iponrin town and the genesis of Iponrin Descendants Development Union and how it has contributed to the socio-economic and political developments of Iponrin and in Ilorin-East L.G.A at large.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This work will explore the history and the activities of Iponrin Descendants Development Union (IDDU) and it contributions towards community development in Iponrin. In this work, attention is given to hometown association, community development process and the history that informed the origin of the Iponrin Descendants Development Union (IDDU). The IDDU is a union which comprises the indigenous people of Iponrin and the prime objective of this union is to provide amenities to the town and to enable community welfare services to be available to the people at large.

Generally, as for the Yoruba, the term 'ilu' which means 'hometown' is a crucial concept that informs behavior and motivates action. The hometown is a place where one has kinship connections (usually a place of father's lineage). However, it is more than the place of origin; it provides a source of social identity and web of social connections, which influence actions regardless of where a person is residing.[1]

The hometown is not the same as birthplace, in the sense that one can be born and bred in a certain community that he/she had no ties or any traces of lineage. For instance, a person that was born in Lagos can claim to be an indigene of Lagos but he cannot claim the place as his hometown. Also, there is no assumption that an individual has actually lived for all or most of

[1] Trager Lillian, *Yoruba Hometowns: Community, Identity, and Development in Nigeria*, (USA: Lynne Rienner publisher, 2001), pp 49-50.

his life in his hometown; some people have spent few or no years of their lives in their hometown, yet they consider themselves to have important connections there.[2]

There are two basic types of connections maintained with the hometown. One, there are family and kin connections. These involve visitation to home frequently and giving assistance to family members at home. The second type is the connection with the hometown or community itself. There are several ways in which this type of connection is expressed. These include joining hometown organizations; contributing to community fund-raising activities; and involving in solving community problems.[3]

Historically, hometown associations also have served as pressure groups or lobbying organizations to represent the town's interests at various levels of government. Many hometown associations were firstly formed by the educated people of the town, and these associations were self-consciously dedicated to promote the development and progress of their respective town, with their early common name as 'Progress Unions' or 'Progressive Unions'.[4]

Many considerable works have been written by various scholars around the world on the invaluable roles being played by the indigenous organizations in the development process.[5] Scholars have noted the growth of hometown associations (HTAs) in different parts of the world and they have examined the topic of remittances and development.[6] Hometown associations or indigenous organizations are grassroot associations built on the idea of cooperation and

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[2] Trager Lillian, *Yoruba Hometowns: Community, Identity, and Development in Nigeria*, pp 50-51.
[3] Lillian, *Yoruba Hometowns*… pp 51-52.
[4] Abbott W. Charles, 'Nigerians in North America: New frontiers, Old Associations?', in Konadu-Agymang K, Takyi Baffour and Arthur John, eds, *The New Africa Diaspora in North America*, (UK: Lexington Books, 2006), p. 143.
[5] Wahab W. Bolanle, 'Community Development Associations and Self-reliance: The Case of Isalu Community Development Union, Iseyin, Nigeria', in Blunt Peter and Warren D. Michael, eds, *Indigenous Organizations and Development*, (UK: Intermediate Technology Publications, 1996), p. 56.
[6] Caglar Ayse, 'Hometown Associations, the Rescaling of State Spatiality and Migrant Grass roots Transnationalism', *Global Networks*, 6, 1 (2006), p. 1.

organized group work. These organizations have existed for many centuries in different forms- including community development associations or unions- especially among the peasant societies- and have been responsible for much of the socio-economic and physical development of their respective communities.[7]

Hometown association can also be defined as an organization formed by migrants living in the same community and sharing a common nationality. In hometown associations, migrants can send money and resources to their home countries. These people see their engagement in hometown association as a means to engage in philanthropy, and thus, they contribute to the development of their homelands. The work of hometown associations typically was to target the most vulnerable populations- such as children and the elderly- and to provide charitable projects that are needed in the communities including building and maintaining schools, electricity, and telecommunication networks.[8]

In most developing countries, most of the citizens, especially those in the urban areas depended on their governments for the provision of some of their needs. However, the case is different in Africa; the governments find it extremely difficult to meet the needs in socio-economic and welfare of the people. As a result, in Nigeria, every community has always had a variety of indigenous organizations and associations which play important roles. Fortunately, all the three tiers of government in Nigeria have recognized the need for concerted community self-help efforts in order to realize the needs and aspirations of all Nigerians.[9]

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[7] Bolanle, 'Community Development Associations…, p. 56.
[8] Orozco Manuel and Garcia-Zanello Eugenia, 'Hometown Associations: Transnationalism, Philanthropy, and Development', *The Brown Journal of World Affairs*, 15, 2, (Spring/Summer, 2009), pp. 1-4.
[9]Bolanle, 'Community Development Associations…, p. 56.

Development unions are known by different names in different communities all over Nigeria. These include Town Unions, Patriotic Unions, National Unions, Descendant Unions, Progressive Unions or Associations etc. These unions which were often called "Egbe" (group), was a feature of progress or improvement in terms of the provision of essential amenities required by the residents of the society and the objectives of these unions mostly did not extend to interest beyond their community and these people have accepted the challenges that came their way.[10]

Many scholars trace the origin of the modern community development as a practice that emerged after World War II in effort to reconstruct the destructions caused by the war and to improve the development of less developed countries. Other scholars adduce the American "war on poverty" of the 1960s with its emphasis in solving neighborhood housing and social problems which serves as a significant influence on modern community development.[11] During the 1950s and 1960s social change and collective action gain much attention due to the need to rectify depressive conditions with poverty affecting rural areas and decline of urban areas. The civil rights and antipoverty movements led to the recognition of community development as a practice, which began as a means to get change in social, economic, political and environmental aspects of communities. During the 1960s, literally thousands of community development corporations (CDCs) were formed, in which many focusing on housing needs as prompted by US federal legislation to provide funds for nonprofit-based community organizations, which began with the US Housing Act of 1949.[12]

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[10] Adesoji O. Abimbola, 'Progressive Unions and the Competition for Community Development in Nigeria: A Study of Ifon, Ilobu and Erin Progressive Unions, 1940-1970', *African Study Monographs,* 29, 2 (July 2008), p. 51.
[11] Phillips Rhonda and Pittman Robert, 'A Framework for Community and Economic Development, in Phillips Rhonda and Pittman Robert, eds., *An Introduction to Community Development,* (New York: Routledge, 2009), p.3.
[12] Phillips Rhonda and Pittman Robert, 'A Framework for Community and Economic Development…, p. 4.

Community development is defined as a planned effort to produce assets that increase the capacity of residents to improve their quality of life.[13] The goal of community development includes digging new wells, increasing literacy, improving local sanitation and other small-scale projects.[14] According to Udu & Onwe, the people participated in community development in efforts to improve their level of living and the provision of technical and social services in ways which encourage initiative and self-help.[15]

Obviously, in the rural areas development meet with low or no rapid infrastructures while the urban areas were given more consideration by the government. The people of the rural areas have been making efforts to provide some certain amenities to improve their community both economically and socially. No government, no matter how benevolent and economically buoyant can adequately provide all the needs of its people unless the people complement the efforts of that government in making life worthy of living for the people.[16]

Recently, many Africa communities have begun to engage in development through self-help often with little or no government help. This serves as a new way in which communities plan their own programs and the people rapidly partake in it, while the local government provides financial assistance. Though this dimension cannot provide large-scale development -such as maintaining roads- but it changed the people's mode of thinking and the government's role in development, and this serve as a new phase in development.[17] In Nigeria, among the Yoruba

[13] Haines Anna, 'Asset-based Community Development', in Phillips Rhonda and Pittman Robert, eds., *An Introduction to Community Development,* (New York: Routledge, 2009), p.38.
[14] Middleton John, *Africa: An Encyclopedia for Students*, Vol. 1, (New York: Charles Scribner's sons, 2002), p. 201.
[15] Udu L.E and Onwe S.O, 'Approaches to Community Development in Nigeria, Issues and Challenges: A Study of Ebonyi State Community and Social Development Agency', *Journal of Sustainable Development,* 9, 1 (2015), pp. 296-298.
[16] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state: A Case Study of Iponrin Town', (Long Essay, Department of Geography, College of Education, Oro Kwara, 1997), p. 1.
[17] John, *Africa: An Encyclopedia for Students*, Vol. 1, p. 202.

people, craving for development was verbally shown in the variety of terms use to explain the concept of development. These include "Olaju, Itesiwaju, Ilosiwaju, Atunluse, Idagbasoke" and several others.[18] These variety of terms used in explaining the concept of development signify the fact that the Yoruba value development and they practice it, particularly at the community level.[19]

One of the major ways in practicing development at the community level was to formulate an Association, such as Hometown associations. These types of associations were typically indigenous in the sense that they developed in Nigeria without an outsider's assistance or to encourage the formation.[20] In addition, one of the major objectives of these associations was to provide for the people at home and Diasporas. At home, provision of rapid improvement in the field of politics, economy, recreation and other social amenities. While in the latter, the associations focus on two responsibilities: to maintain connections with the home and to provide a supportive environment for people in a place where they are regarded as strangers.[21] It was against this background that in 1956 a hometown association was founded in Iponrin. There are many organizations in Iponrin, but the most prominent and populous among them is IDDU with its youth wings known as 'Omo Ibile Iponrin' and 'Iponrin Youth Development Association'. Their activities cut across into social, political, occupational, cultural and religious spheres of life. Iponrin Descendants Development Union is a community-based voluntary association in Iponrin, which has successfully undertaken several development projects for the benefit of the people of Iponrin town. Iponrin Descendants Development Union (IDDU) played an important role in community development both at home and Diasporas.

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[18] Abimbola, 'Progressive Unions…, p. 54.
[19] Abimbola, "Progressive Unions…, p. 55.
[20] Abimbola, "Progressive Unions…, p. 55.
[21] Abimbola, "Progressive Unions…, p. 56.

This work will be divided into five chapters. Chapter one will include the background of the study; the objectives and the research problem, which illustrates researcher's interest to embark on this study. This chapter also will include the significance of the study, which shows the relevance of this study to community development. The methodology used in conducting this research will be discussed, as well as the review of important literature which helps the researcher to have adequate understanding in the topic and area of study.

Chapter two will contain the historical background of Iponrin town and the geographical features of Iponrin. This chapter will also include the climate, drainage, vegetation, culture and occupation of the people of Iponrin. Furthermore, this chapter will examine the relation between Iponrin and Ilorin.

Chapter three will cover the subject matter of this research i.e. the genesis, formation and the organizational structure of IDDU et al. This chapter being the starting point of the subject matter will also include the roles of IDDU in the community development process. Chapter four will be concerned on the achievements and challenges encountered by the Union in carrying out community development projects in Iponrin town. Conclusively, the last chapter will be summary and conclusion. This chapter will also provide the bibliography, references, list of interviewees and appendices.

1.2 Research Problem

On hometown association, many works have been written by different scholars in order to examine the invaluable roles played by these indigenous organizations. They noted their growth, spread, success and their remittances towards community development. The IDDU has immensely contributed to community development in order to enhance and to foster rapid

development in Iponrin and the progress of its people at large. Despite its importance and contribution, it has received no attention from historians.

Although, there is a work that focused on the history of the people of Iponrin but this present work focuses only on hometown association in Iponrin, on which no work has been written on its history. Therefore it is important to examine how IDDU was established and how it played a vital role in community development over the year up to the present time.

1.3 Objectives of this Dissertation

The objectives of this work are as follows:

- To study the history and activities of Iponrin Descendants Development Union (IDDU) in Iponrin, Ilorin East local Government.
- To examine the roles and achievement of IDDU in Iponrin.
- And to analyze the challenges faced by the IDDU in community development in Iponrin.

1.4 Significance of study

Before the 1940s, many communities solely relied on the government for the provision of some of their needs, such as electrification, water supply, health centres, schools and several others without making serious efforts to provide infrastructures by themselves. But since 1940s, particularly with the end of WWII, many communities had realized that no government can provide all necessary needs to their communities. Therefore, this made many communities to

form an Association in order to embark on some projects necessary for the growth of their communities.[22]

This work will therefore, help to understand the contributions of the Hometown associations in fostering rapid development in the community. It will also help the people to have adequate knowledge about the history of the union and its stand in Iponrin town. In addition, it will also serve as a guide to other researchers who work on related topics in the future.

1.5 Scope and limitation

The scope of the work covers the period from 1956 to 2018. The year 1956 is very important because it marked the establishment of the union. While, the terminal year of 2018 is also important as the study endeavor to capture the achievements and challenges of the union since its establishment to the period before the conduct of this research.

This work will critically examine the establishment of the union, activities, organization structure and it extension to other regions like Ilorin, Lagos, Kotongora and many others. Conclusively, the time frame is purposely designed to examine all aspects involved the development process in the area such as political, economic and social affairs.

1.6 Sources and Methodology

In historical research, most information needed for reconstruction of history have been reduced to two- we have primary and secondary sources. The use of oral sources is one of the most

[22] Phillips Rhonda and Pittman Robert, 'A Framework for Community and Economic Development…, p. 4.

common procedures taken in research methodology.[23] Oral tradition shows contact between the narrator and the receiver, because it has immediacy, empathy and instinct. It is a history in which the people and the participants are the historians, telling their own story in their own words. Oral tradition is essentially bound up with family, caste, community, and space of its origin. Oral tradition includes myth, legend, insults, superstitions, chants, retorts, folktales, songs and several others.[24]

This research will rely more on oral sources because there are little written documents on the history of the union and also many of the people involved in the formation of the union are alive when this research was being carried out. The oral interviews have been conducted in order to obtain first hand information. The goal of the oral interviews was to collect the narrations and information concerning the history and activities of the Iponrin Descendants Development Union. Similarly, secondary sources such as books, journals, articles and several other related works that are vital will be used in conducting this research work.

1.7 Literature review

This section is focused on the review of relevant works which have been consulted based on the topic of study. It reviews some works and attempts to show their strengths, lacuna and to guide us in the examination of the history of the Iponrin Descendant Development Union. There are few written works on the area of study.

[23] S. Samaila, 'Yusuf Bala Usman as a Historian: An Enquiry into His Writings and Historical Methodology, 1964-2005', (M.A Thesis, Department of History, Bayero University, Kano, 2010), p. 11.
[24] Bajaj K. Satish, Research Methodology in History, (New Delhi: Anmol Publications Pvt. Ltd., 2000), pp. 225-226.

A written work that has direct bearing with the subject of study is the work of Mahmud A. Yahaya, titled 'The People of Iponrin and their neighbors in the Twentieth century'.[25] He described the nature and pattern of relationship between the people of Iponrin and their neighbors. It also includes the geographic location and the historical origin of Iponrin and its people, with more emphasis on political, economic, and socio-cultural relationships with her neighbors. This work is relevant to this study because it provides more information on the background of the Iponrin Descendants Development Union.

The work of Dauda Saka, titled 'An Appraisal of Self-help projects in Ilorin-East Local Government Area of Kwara state: A case study of Iponrin Town',[26] elaborates on the geographical location, drainage, climate, vegetation, occupation and the people of Iponrin. Saka argued that the sole reason for community self-help projects was as a result of lack of government intervention in providing essential amenities in the rural areas. This made the people to shoulder the responsibility of providing these amenities for themselves. This trend has been observed to be common in most rural areas in Nigeria. Saka's work is important to this study as it provide adequate information on the background, roles and activities played by the IDDU in Iponrin. This present work will further elaborate on the history, roles, activities, achievements and challenges of IDDU in Iponrin.

Lillian Trager work titled *Yoruba Hometowns: Community, Identity, and Development in Nigeria*,[27] introduces us to the concept of hometown in Yoruba land, as a place where one has kinship ties. Trager's further laid emphasis on hometown as it's more than just a place of origin;

[25] Yahaya A. Mahmud, 'The People of Iponrin and their neighbors in the twentieth century', (B.A Dissertation, Department of History, Bayero University, Kano, 1996), pp. v, 15-31.
[26] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state…, pp. 1-2.
[27] Trager Lillian, *Yoruba Hometowns: Community, Identity, and Development in Nigeria*, pp 49-52.

it serves as a source of social identity. Trager argued that hometown is different from birthplace and also there are people who have dropped their connections with a particular hometown and reinforcing ties with another. These set of people are those who chose their birthplace as hometown. Trager further argued that some people may have dropped their affiliation with a particular hometown but vast majority of people retain ties and do something to prove or indicate their connection and affiliation with their hometown. Trager examined the types of connections maintained with the hometown. There are two basic types of connections, which are family and kin connections, and community or hometown connection. Trager's work is vital to this study as it covers the concept and types of hometown that gave us the preliminary knowledge of the study.

Charles W. Abbott in his article titled 'Nigerians in North America: New frontiers, Old Associations?'[28] argued that historically hometown associations were a pressure group in fighting for the town's interest at various levels of government. Abbott's work is important to the study as it gave emphasis on the roles and activities played by the hometown association in contributing to community development.

Bolanle W. Wahab in his article titled 'Community Development Associations and Self-reliance: The Case of Isalu Community Development Union, Iseyin, Nigeria',[29] introduces us to the concept of hometown association and laid emphasis on the roles and importance of associations in carrying out community development projects. Wahab further argued that the reason for the emergence of hometown association in community development was as a result of the failure of the government, particularly in Africa, to meet the people's demands. As a result, every community has an indigenous organization which played important roles in community self-help

[28] Abbott W. Charles, 'Nigerians in North America: New frontiers, Old Associations?', pp. 142-43.
[29] Bolanle, 'Community Development Associations…, p. 56.

projects. This work serves as a roadmap to this study, in the sense that it gave the roles, challenges, and the reasons for the emergence of hometown associations.

Ayse Caglar in his article titled 'Hometown Associations, the Rescaling of State Spatiality and Migrant Grassroots Transnationalism',[30] focused on hometown associations and migrants in Diaspora. Caglar gave some explanation on hometown association in different parts of the world. Caglar further examined the growth, spread, success and migrants remittances to hometown association in transnational development. This work helps in understanding the stands of hometown associations in the world.

Manuel Orozco and Eugenia Garcia-Zanello in their article titled 'Hometown Associations: Transnationalism, Philanthropy, and Development',[31] defined hometown association as organization formed by migrants in the same community by sharing a common nationality. They argued that the people engaged in hometown association sees it as a means of philanthropy and their activities was to target less privileged people and to provide charitable projects needed in their hometown. This work helps in understanding the concept of hometown association and the role of migrants in Diaspora toward hometown associations.

Abimbola O. Adesoji in his article titled 'Progressive Unions and the Competition for Community Development',[32] defined community development and points out different names used by the people in the course of formulating associations. He also gave out the reasons for the emergence of communal unions as to promote security in the community; to provide common welfare; to give credit and to ensure mutual aid in uplifting young intellectuals towards

[30] Caglar Ayse, 'Hometown Associations, the Rescaling of State Spatiality and Migrant Grass roots Transnationalism', p. 1.
[31] Orozco Manuel and Garcia-Zanello Eugenia, 'Hometown Associations: Transnationalism, Philanthropy, and Development', pp. 1-4.
[32] Abimbola, 'Progressive Unions…, p. 54.

leadership. Adesoji's work contributes to this study in the sense that it focused on Hometown associations and community development. This present work's aim is to look at the history of a particular union in Ilorin-east, but Adesoji's work will serve as a roadmap to this present work in understanding the role of Hometown associations in contributing to community development.

Another work by Anna Haines titled 'Asset-based Community Development',[33] defined community development as a planned effort to provide assets that increase the capacity of residents to improve the quality of life and focused on its relationship to economic development. This work is vital as its helps to glimpse what community development means.

John Middleton's work titled *Africa: An Encyclopedia for Students, Vol. 1*,[34] spelt out the goals of community development programs which include digging wells, building schools, health centre and many others. Middleton's work is also important to this study as it comprises reasons and why people embarked on community development. This point was similar to what led to the emergence of many Hometown unions. Therefore, Middleton's work is important as it discussed people's participation in development.

Rhonda Phillips and Robert Pittman in their article titled 'A Framework for Community and Economic Development',[35] introduce us to the evolution of community development and traced the modern community development as a development that took place after WWII in order to improve less developed countries. It also helps in understanding the meaning of community development and they shed more light on the evolution of community development that is also useful to this present work.

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[33] Haines Anna, 'Asset-based Community Development', p.38.
[34] Middleton John, *Africa: An Encyclopedia for Students*, Vol. 1, p. 201.
[35] Phillips Rhonda and Pittman Robert, 'A Framework for Community and Economic Development', p.3.

L.E Udu and S.O. Onwe in their article titled 'Approaches to Community Development in Nigeria, Issues and Challenges',[36] discuss on community development and argued that the major problem of community development in most underdeveloped nations was the lack of proper understanding of the concept of community development. Because many nations gave community development more focus in the rural areas, particularly Nigeria, perceive community development as essentially rural development. They also explained the approaches to poverty reduction and community development in a state. This work also provided the relevance of community development and challenges in which this present work needs and it provides vital information in understanding the people's efforts in carrying out community development.

Samaila Sulaiman in his work titled 'Yusuf Bala Usman as a Historian: An Enquiring into his Writings and Historical Methodology',[37] gave an explanation on the historical methodology of research. Although, the writer focused on Bala Usman but he tends to give few emphasis on the historical methodology in research, as the work was conducted and depended on primary sources, most especially the use of oral sources. This present work also relied more on primary sources, in order to get first hand information particularly with the use of oral sources. Samaila's work is useful to this study as it helps in understanding the historical methodology in research.

Rose U. Onyekwelu's work titled 'Rethinking Community Development: An Option to Nigeria's Development Challenges',[38] tried to reshape and to wake the people in their thought concerning community development. She drew more attention on government to reestablish school of training to help the community development workers to acquire new ideas and to provide

[36] Udu L.E and Onwe S.O, 'Approaches to Community Development in Nigeria…, pp. 296-298.
[37] S. Samaila, 'Yusuf Bala Usman as a Historian…, p. 11.
[38] Onyekwelu U. Rose, 'Rethinking Community Development: An Option Nigeria's Development Challenges', *International Journal of Advanced Research in Public Policy, Administration and Development strategies*, Vol. 3, 1, (September,2018), pp. 65-78.

technical assistance for executing community development projects. Onyekwelu argued that lack of government assistance in rural areas led to development challenges and this had generated into crises in most places and gradually killed the enterprising spirit of the people. Onyekwelu's work discussed the problems and challenges faced by the people that propelled the community members to undertake programs and some projects for the betterment of the people residing in their community. Therefore, this work helps in understanding the roles played by the people in community development. It also serves as a blueprint for this present work in understanding the challenges encountered by the people in carrying out community development projects.

Saka, Bolanle, Middleton, Adesoji and Onyekwelu works argued that, lack of government intervention in providing essential amenities in the rural areas led to the emergence of hometown associations in order to develop their communities which include building school, digging well, health centre and to promote security, to uplift young intellectuals toward leadership and many others. Lillian, Orozco and Eugena, Caglar and Udu and Owe works explained that some people make connection with their hometown by providing needs in their hometown. These set of people see themselves as philanthropists.

These works connect to this research in the sense that Iponrin Descendants Development Union (IDDU) emerged as a result of the failure of the government to meet the demands of the people of Iponrin. This made the people of Iponrin to take up the task by providing essential amenities in the town. Also, people make connection to Iponrin by joining IDDU and other unions of the town like Omo Ibile Iponrin and Iponrin Youth Development Association. Thus, they contribute to the community fund raising and solving the problems in the town. Some indigenes of Iponrin also serve as philanthropists, who contribute to the development of Iponrin by providing projects needed in the town or by giving funds to IDDU.

Conclusion

For the fact that human wants are insatiable and the resources of the government is limited made many communities to formed associations, in order to develop their communities. Hometown associations are built on the principles of cooperation and to organize group work in order to provide rapid improvement in the field of politics, economy, social amenities and several others.

This chapter mainly discuss on hometown association and community development. It also endeavors to discuss about the emergence of hometown associations and their contributions towards development of a nation. Conclusively, it also provides the aims and objectives of the study, the significant of the study, its scope and limitation as well as sources and methodology were also discussed and lastly, relevant and important literatures were also reviewed.

CHAPTER TWO

HISTORICAL BACKGROUND OF IPONRIN TOWN

2.1 A History of Iponrin Town

The settlement known as Iponrin can be traced back to a hunter called Laka. He was said to be a prince and warrior from Ile-Ife. His departure from Ile-Ife was as a result of his failure to ascend the throne of Oni of Ife and this propelled him to go into exile. During his expedition, he took along his bow and arrow and spear for self protection and for hunting for animals. In his journey he left symbols on the footpaths in the bush, after some days he reached Ibadan. After few days he recovered more energy and further proceeded to Ajaṣẹ-Ipo and later arrived in Ilorin, where he was a guest in one Mallam Nda's house. After some days, Laka set out to proceed on his journey. He moved toward North-east where there was no settlement and he settled beside a rock. He chose this particular place as the atmosphere was very pleasant and very suitable for hunting, and ultimately to avoid been taken as a slave, as the area was far away from Ilorin. In the long run, Laka chose to transform this area to be his permanent resident.[1]

Laka being a great warrior and hunter, he always set out for hunting expedition. He usually sharpened his hunting tools on the rock where he had settled before embarking on hunting. Meanwhile, back in Ile-ife, Laka's family did not know his whereabouts and this prompted his two brothers - Ọtẹbakin and Danna- to set out of Ile-Ife to look for him. They could easily trace him (Laka) because of the symbols and footprints he left on the path, and they also enquired about him from the people who settled along the path. They were lucky to locate their brother at a spot called '*Ita-Abata*', a place where Laka usually roasts his hunted animals. This spot is

[1] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', (B.A Dissertation, Department of History, Bayero University, Kano, 1996), pp. 19-20.

about half kilometre to where he was residing. Laka took his two brothers to his abode near the rock and they decided to stay with him and never to return back to ile-Ife.[2]

Subsequently, Laka persuaded his brothers to build their own separate houses in the area. However, before hunting expeditions, they convened beside a rock called '*Okuta Iponrin*' which means 'stone used for sharpening blade or iron'. Consequently, the stone's name metamorphosed to "Iponrin" and thereafter the settlement became known as Iponrin.[3]

To pinpoint the exact date in which Iponrin was founded proved to be very difficult due to lack of written records and the problem of poor memory, which could lead to misinterpretation of fact. As generally accepted, chronology is one of the biggest problems associated with oral traditions. O'Hear opined that it is sometimes alleged or assumed that the metropolitan districts of Ilorin were empty before the Fulani period, mayhap as a result of the desire of the Ilorin elite of that period to establish the primacy of their own claim to these lands and their people. But the lands were not empty before this time and some villages in the metropolitan districts of Ilorin that claimed their origin to pre-Fulani period still remain and some of these claims are well founded. Some of these villages include Onire, Ologbondoroko (Afon District), Shao (in Oloru District) and Oke-Oyi (in Igponrin District).[4]

Also, Aremu in 'Ilorin-Iponrin Relation' ascertained that after Ilorin town, Iponrin was another major village in the North-eastern part of Ilorin and it had been in existence before other villages i.e. Marafa, Agbeyangi, Pepele, Oke-oyi, Gbadamu and others. The existence of Iponrin could be traced back to when Ilorin was a small settlement under two men: Laderin (Afonja's great-grand

[2] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', pp. 20-21.
[3] Mahmud, 'The People of Iponrin... p. 21.
[4] O'Hear Ann, 'The Economic History of Ilorin in the Nineteenth and Twentieth Centuries: The Rise and Decline of the Middleman Society', (Ph.D. Thesis University of Birmingham, 1983), pp. 203-08.

father, in Ilorin) and Ojo-isekuse and their activities dated back to the 18th century, from which can be inferred that Iponrin had been founded around 18th century.[5]

However, Iponrin expanded with the migration of different people into the area and has ruling dynasty comprising the lineages of the three brothers. Laka's house is known as 'Ile-Laka', Ọtẹbakin's house as 'Ile-Alasi' while Danna's house is known as 'Ile-Kere'.[6]

Iponrin witnessed many migrations of people from different areas. One of the prominent migrants called 'Age Lojuja' migrated from Ibadan due to the constant civil wars in Yoruba land in the late 18th century. Islamic Scholars also migrated into Iponrin in the early 19th century among them was Mallam Abdulkadir Tsado (a Nupe) who migrated from Bida. He was said to be a wealthy man, whom had a large number of cattle and sheep. Other Islamic Scholars include Alufa Haleru popularly called 'Alfa-Oja,' Alufa Alalubosa and Mallam Zakariyau (Sakeri) who came from Ilorin in 1824. This migration of Islamic scholars facilitated the rapid spread of Islam in Iponrin and its surroundings.[7]

During the reign of Danna (the third Ba'ale of Iponrin) further development and expansion took place. Many families and compounds became larger and many people were also accommodated including people from Ilorin town. Danna accepted Islam and paved way for the expansion of Islam. It was during his reign that the first imam of Iponrin, Mallam Abdulkadir Tsado was appointed. Mallam Abdulkadir Tsado delegated the Imamate to Alufa Haleru and subsequently

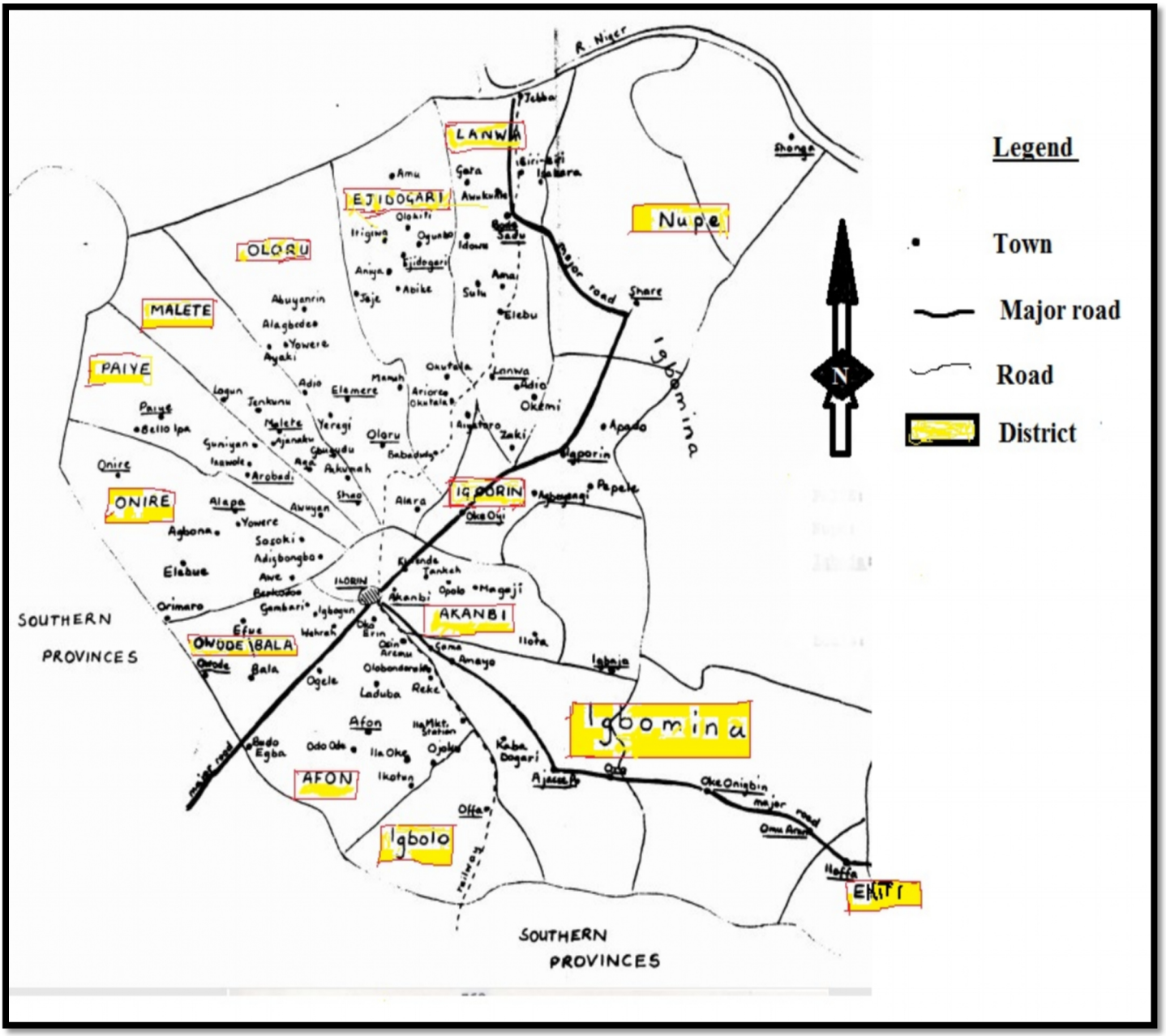
[5] Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', pp. 2-3, 22.
[6] Mahmud, 'The People of Iponrin... pp. 22-23.
[7] Mahmud, 'The People of Iponrin... p. 23.

the Imamate was passed on to Mallam Zakariyau because he was regarded as the most learned among them.[8]

Thereafter, the political administration of the town was developed. More offices were created such as Magajis, Ajanasi, Elemosho, Olori-Ode, and Olu-Ode. All these offices respect and recognized the sole authority of the Ba'ale as the ruler and the head of the town.[9]

[8] Mahmud, 'The People of Iponrin... p. 24.
[9] Mahmud, 'The People of Iponrin... p. 24.

Map 1. **ILORIN EMIRATE c. 1930**.



Source: *O'Hear Ann, 'The Economic History of Ilorin in the Nineteenth and Twentieth Centuries: The Rise and Decline of the Middleman Society', p. 368.*

Iponrin during the Colonial rule: Ilorin Emirate and the British abolishment of Fiefdom.

Before the advent of the Ilorin Emirate, Ilorin was a small town at the beginning of the 19th century. The town was under Afonja (*Are ona kakanfo*- Generalissimo- of the Old Oyo) in which his family had been in control in Ilorin for several generations before. Hausa and Fulani also flocked to the town. Subsequently, Afonja revolted against the Alaafin and summoned Mallam Alimi for aid. Consequently, Afonja lost control of the forces gathered in Ilorin and was overthrown and killed. This event saw the beginning of the Fulani dynasty in Ilorin and the town became an emirate within the Fulani Empire under Gwandu.[10]

Ilorin emirate was ruled with fief system, in which the areas surrounding Ilorin were given out by the emirs to some chiefs and favorites in Ilorin. However, the conquest of Ilorin in 1897 saw the end of the fiefdom.[11] The Colonial rule effectively began in Ilorin in 1900, and Ilorin Province was one of the first to adopt the District system. By 1920, the metropolitan districts had taken up their definitive shape, apart from Akanbi District which partly encircles Ilorin town.[12]

The British concern was to abolish the fiefdom system in the Fulani emirate, as the system was unworkable. The British started by appointing resident District Heads that were better and capable of collecting tax. This development posed a threat to the emirs who were afraid of the idea of the district heads residing in their own districts. It also saw the presage of the independence of the District Heads.[13] These districts were Igbomina, Ekiti and Igbolo (around Offa), the metropolitan districts were Asa, Moro and Ilorin LGA. Asa consist of Afon, Owode,

[10] O'Hear Ann, 'The Economic History of Ilorin in the Nineteenth and Twentieth Centuries... p. 3.
[11] Ann, 'The Economic History of Ilorin... pp. 7-8.
[12] Ann, 'The Economic History of Ilorin... pp. 241-2.
[13] Ann, 'The Economic History of Ilorin... p. 242.

and Onire districts; Moro consist of Paiye, Malete, Oloru, Ejidogari and Lanwa; and Ilorin LGA includes Iponrin (igponrin) and Akanbi. These districts branched outwards from Ilorin town. This development also gave a measure of independence for districts like Igbomina, Ekiti and Igbolo (which later became Ifelodun, Irepodun and Oyun LGA present day Kwara state) from Ilorin in the 1930s.[14]

Iponrin is located along Ilorin-Jebba federal road and there are many other smaller settlements along the area. These include Ajelende, Jabi, Kure-Oja, Famole and many others. These villages are politically independent but simultaneously pay homage to and recognize the authority of the Ba'ale of Iponrin as the '*Babakekere*' which means 'Godfather'.[15]

Iponrin being one of the principal towns in the area was made the headquarter (i.e. Iponrin District) in 1906 with the introduction of District Headship system during the period of the British rule. As a result, the whole land within Iponrin and other neighbouring villages were brought under Iponrin and merged as "Iponrin District". This development also brought the eleven principal areas of Ilorin LGA (north-eastern) under Iponrin which include Marafa, Pepele, Apado, Gbadamu, Agbeyangi, Ile-Apa, Oke-Oyi, Oke-Ose, Osin, Maya and Alalubosa.[16]

During this period, Iponrin rose in fame and became one of the prominent districts in the Colonial era in Ilorin Province. Iponrin was responsible for the collection of Colonial tax from the neighbouring towns and beyond even to area like Igbomina. This was the reason the town

[14] Ann, 'The Economic History of Ilorin... pp. 201-2.
[15] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', p. 1.
[16] Mahmud, 'The People of Iponrin... p. 2.

was famously known as '*Iponrin-ponda ọkọ̀ Ilunla*' which means 'Iponrin abode of sharpening sword and head of great town'.[17]

2.2 Geographical feature

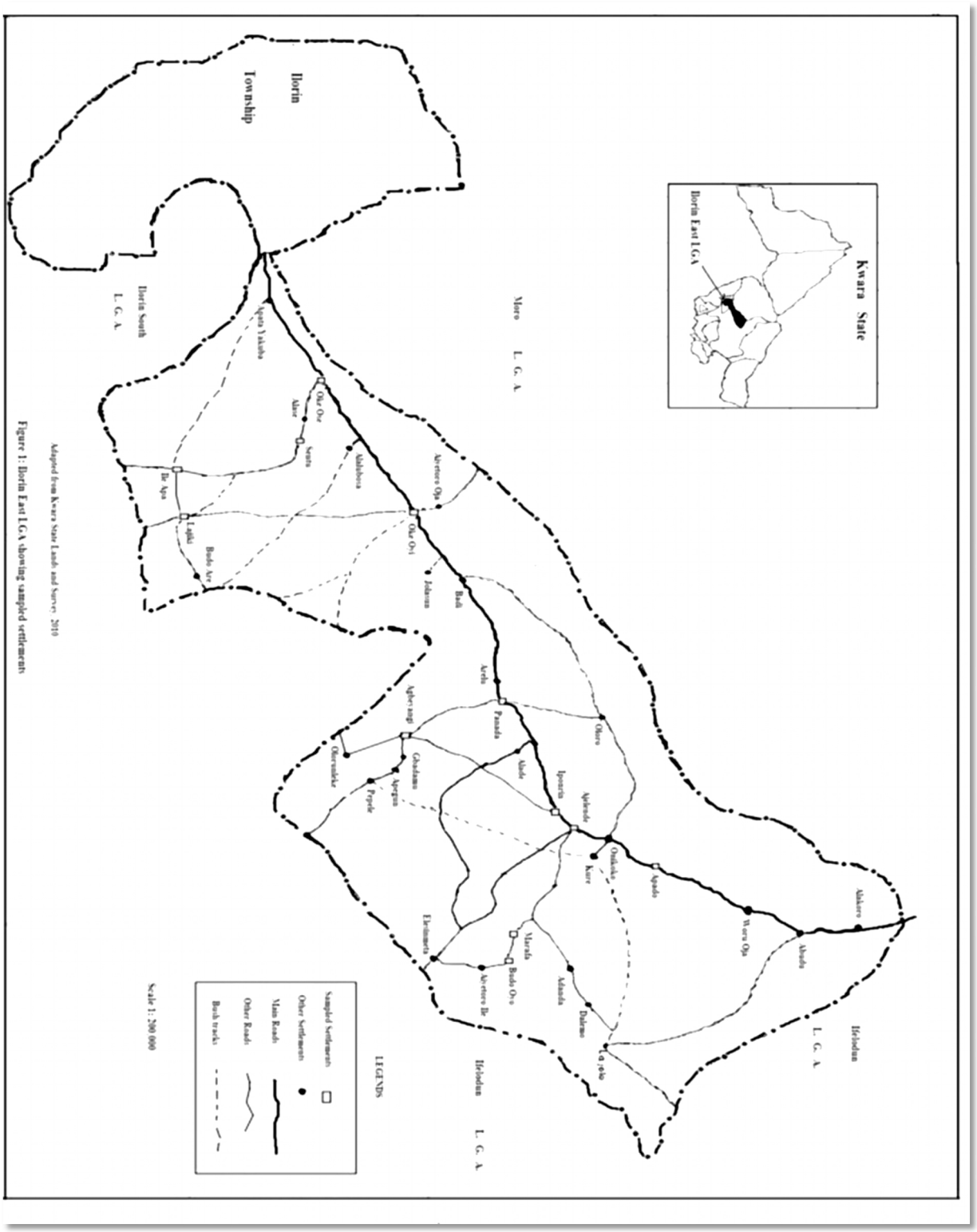
Iponrin is one of the districts in Ilorin-East Local Government Kwara state. The town is situated along Ilorin-Jebba road which is about 42km North-East of Ilorin (state capital) and 20km from Oke-Oyi (headquarter of Ilorin-East Local Government Area). The old site (earlier settlement) of Iponrin is just a kilometre south of the present site. The town is located amidst villages and towns such as Marafa, Panada, Agbeyangi, Ita-Alade, Apado, Eleshinmeta, Lajiki, Oloro,Woru, Oke-Oyi and several others. Iponrin is bounded in the North by Onikoko, in the South by Panada, in the West by Oloro, and in the East by Marafa. The absolute position of Iponrin town is between Latitude 8°.39¹N and 8°.41¹N and between Longitude 4°.49¹ and 5°.00¹ East Greenwich respectively.[18]

A federal road passes through the town, enhancing commercial activities between Iponrin and other towns. These include Ilorin, Babanlomo, Ṣhare, Bode-Saadu, Gbugbu and many others.[19] In addition, the town is also surrounded by hills of extensive ranges and height these are Oke-Ponpola, Oke-Otafun, Oke-Oloka, Oke-Pepele, Oke-Adiku and Oke-nla. These hills and the

[17] Alhaji Musa Otebakin (Ba'ale of Iponrin), Aged 78, Oja-Iponrin, Personal Interview, 31 May 2020.
[18] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state: A Case Study of Iponrin Town", (Long Essay, Department of Geography, College of Education, Oro Kwara, 1997), p. 4.
[19] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state... p. 4.

Savannah nature of the area facilitate hunting activities because the area harbors various types of animal such as rabbit, guinea-fowl, hyena and several others.[20]

[20] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century' p. 17.


Kwara State
Ilorin East LGA
Ilorin Township
Ilorin South L. G. A.
Moro L. G. A.
Ilorin East L. G. A.
Adabeto
Ajasse Ipo
Ajase
Ogidi Ola
Oke Ode
Ile Apa
Lagbe
Budo Ayo
Adabeto
Aremere Oja
Olar Ori
Budo
Ayeki
Panada
Ajaye

Source: *L. L. Adefalu, B. Usman, and et al, 'Analysis of Rural Youth Involvement in Commercial Motorcycle Operation in Ilorin East Local Government Area of Kwara state, Nigeria', The Zaria Geographer, Vol. 20, 1, (2013), p. 77.*

2.3 Climate, Drainage and Vegetation

Climate

Iponrin enjoys two types of seasons -rainy and dry seasons -just like other places in the middle belt tropical Savannah. The rainy season is normally between May and October. The rainfall includes other forms of precipitation like hail. The month of September is regarded as the wettest month with about 190m of rainfall.[21] The month of May is regarded as the beginning of farming season and October to December as the harvest period.[22] On the other hand, the dry season is between November and April -during this season, the period of Harmattan set in, which mostly begins in December and end in February.[23] The record of the temperature in rainy season in the area is virtually constant throughout the season. But during the dry season is usually a period of high temperature of about 37°c.[24]

Drainage

Obviously, Iponrin is being characterized as an enlarged ridge, loamy and brown Sandy soil are the most common types of soil existing in the town. These soils facilitate the growth of crops such as cassava, yam, vegetable, grains and groundnut.[25] Iponrin is also surrounded by rivers and streams which provides drinkable water for the people. The rivers and streams surrounded the town include Wompari, Odo-Ayan, Odo-Olora, Gbandekun, Odo-Apata and Ibitokun. There are

[21] Saka Dauda, "Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state... p. 6.
[22] Yahaya A. Mahmud, "The People of Iponrin and Their Neighbors in the Twentieth Century" pp. 15-16.
[23] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state... p. 6.
[24] Dauda, 'Appraisal of Self-Help projects in Ilorin East... pp. 6-7.
[25] Dauda, 'Appraisal of Self-Help projects in Ilorin East... p. 6.

also many wells dugged in the area.[26] In addition, the main Streams in the town include Popo, Moro, Olokoo and Iponrin which flows from the southern part of the town to the Eastern part. These streams are also important to the people as they are used for local irrigation in the production of vegetables during the dry season.[27]

Vegetation

Iponrin is located in the transitional zone of the Savannah of the South and the Guinea Savannah of the North. Locust bean tree and Shea butter tree are the most common types of tree found in Iponrin. There are also tall grass of about 10ft to 15ft high which dominate the greater part of the town.[28]

Among the economic potentials in Iponrin are the availability of economic trees such as the Locust bean tree (Igba) and the Shea butter tree (Igi-emi). The Locust bean trees provide the people of the town with economic benefits specifically the womenfolk who made and engage in trading activities of making local seasoning (iru) from the Locust bean seeds. The Shea butter trees are also another important economic trees in Iponrin. The people derived the local butter (ori) from the Shea butter nuts. The production process was modernized as a result of the Shea butter industry set up few kilometres away from Iponrin by the Kwara state branch of the 'Better Life for Rural Dwellers in 1990'.[29]

2.4 Culture

[26] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century' p. 17.
[27] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state... p. 6.
[28] Dauda, 'Appraisal of Self-Help projects in Ilorin East... p. 7.
[29] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth century' p. 16.

Culture: refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group strivings. Culture is considered to be the tradition of people transmitted from one generation to another.[30]

Ethnic groups:

The people of Iponrin comprise of four groups- Yoruba, Nupe (Tapa), Hausa (Gambari) and Fulani (Bororo) - the Yoruba are the majority among the four. Therefore, Yoruba language is the lingua franca in the town.

Apart from the Yoruba, by the 1850s onwards the area (Iponrin) saw the settlement of other three groups which are the Nupe (Tapa), Hausa (Gambari) and the Fulani (Bororo). These groups can be found in the following compounds except the Fulanis(they live in the outskirt of the town). These are Ile-Oloyin, Isale-Tapa, Ile-Alfa and Ile-Imam. However, regardless of their differences, the people of Iponrin lived in peace and harmonious relation.[31]

Marriage in Iponrin:

It is against the mores of the people of Iponrin, for a man or a woman who has reached the age of marriage to remain single. Men get married even when they are sexually impotent in order to save either their faces or the faces of their immediate relatives, as well as to get one to look after their domestic affairs.[32]

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[30] Oti Adepeju and Ayeni Oyebola, 'Yoruba Culture of Nigeria: Creating Space for an Endangered Specie', *Cross-cultural Communication*, 9 (4), (2013), p. 23.
[31] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth century', p. 19.
[32] Oti Adepeju and Ayeni Oyebola, 'Yoruba Culture of Nigeria: Creating Space for an Endangered Specie', p. 25.

There are four important steps leading to the traditional marriage in Iponrin.

- *Igba Ifojusọdẹ* - The period for seeking a spouse.
- *Itọrọ* - The request for the young woman's hand in marriage.
- *Idana* - The courtship.
- *Igbeyawo* - and marriage.[33]

All these are the steps leading to marriage in Iponrin. If a man has found a young woman who he really wants to marry, his family would go to the young woman's father house to request for her hand in marriage. After the groom's family has requested for a young woman's hand in marriage (*Itọrọ*) and both the groom's family and the bride's family have known each other (*Idana*). Then, they would choose the date for marriage (in which the bride would be taken to the groom's house). There used to be a marriage tradition called *Ọwẹ* (this tradition is no longer being practiced). This would happen after the *Idana*. The bride's family would summon for the groom, during which he would be requested to work in the farm of the bride's family whenever his service is needed. The groom would therefore call all his friends to work in that farm for three to four days and this could continue for two to three years until the day of the marriage (*Igbeyawo)*. Before the day of the marriage, the groom's family would be requested to bring some tubers of yam, bags of yam-flour, some kola nuts, *al-Qur'an* (holy Quran), *tasbih* (rosary), prayer kettle; mat and veil and several others. It should be noted that marriage in Iponrin is done according to Yoruba and Islamic traditions.[34]

Marriage ceremony in Iponrin is done for three days (*Ọjọ-Aisun*, *Are-ọsan* and *Ọjọ-Ituka*) -prior to the 21st century, the marriage ceremony was done for four to five days. A day before the

[33] Adepeju and Oyebola, 'Yoruba Culture of Nigeria... p. 25.
[34] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.

marriage (*Ijọ-Aisun*), the bride would prepare herself for the traditional tattoo called *Laali* and this would be done by a relative or by a professional Tattooist. The tattoo would be drawn on both hands and feet of the bride. This was done in order to beautify and uplift her looks for the ceremony.[35]

The bride would also plaits hair, during which the hair would be parted into four rows. This is not only to enhance her beauty but also a tradition would be performed –there are fold of papers that contain Quran verses, which would be placed at each row of the bride's hair- the essence of this tradition is to pray for the bride to have blissful marital life. However, this tradition has been replaced with decorated pin (instead of using the fold papers).[36]

Thereafter, a night party would be organised by the celebrants, and traditional song and dance would be performed by the *Onikerengbe* till dawn. There was also a tradition which is now outdated due to the limited number of days for the marriage ceremony. In this tradition, water would be poured in a mortar and both the groom and the bride would put their feet inside. And in some cases, they would be pounding sods/turfs (*Ògúlùtú /ekufo-ile*) in the mortar. While performing this tradition a drummer would be there to keep them dancing.[37]

The day of the *Nikkah* (marriage), the marriage demands by the bride's family are to be brought to the bride's house. During the process of joining the couple in marriage, the husband would be summoned to pay the bride price (Islamically known as *Sadaq*i) to his bride. In addition, an indoor meeting between both families would hold with the exclusion of the bride. Some money would be demanded by the bride's parents; this money is called *Owo Babagbọ Iyagbọ* (the money signifies that the bride's parents are pleased with the marriage). Also, the groom's family

[35] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.
[36] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.
[37] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.

would pay money like *owo omo'le, owo okunrin'le, owo olorogun'le* (money for the children of the household; for the men and for the wives in the extended family) and several others. The money would be put in envelopes and delivered to each aforementioned category of people in the bride's family. Thereafter, the bride's father would hand over his daughter to the groom's father.[38]

After the *Nikkah*, *walimot Qur'an* would be organised for both the couple by their respective families to commemorate their completion of reading the Holy Quran; they would be asked to recite selected chapters from the Holy Quran before the *Ulama* (Islamic scholars). The following day, after the couple had been joined as husband and wife, a group of women from the groom's family would come to demand for their bride by singing and dancing.

The song goes like this (in Yoruba):

"*Ẹfun wani yawo wa, olohun lafi bẹyin o*

Ẹfun wani yawo wa, anabi lafibeyin o

Ẹfun wani yawo wa, iyawo o rodò mọ o

Omin bẹ lagbalawa iyawo o rodò mo o."

Translation:

"Give us our bride in the name of the Almighty God

Give us our bride in the name of the prophet (Muhammad)

Give us our bride; she would no longer fetch water from the river

[38] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.

There is water in our household; (therefore) she would no longer fetch water from the river."

After their request had been granted to take their bride home; the bride would be accompanied by some of her family members along with drummers and singers, while she would cover her face with a veil. As soon as she reaches her groom's family house, she would be told to stay at the entrance of the house. According to the tradition, a male child from the groom's family would be told to pour water on the feet of the bride. Thereafter, the groom's family would entertain the bride's family with foods like *amala* and *ewedu/gbegiri* soup*, eko ati moi-moi* (solid pap and bean pudding), and rice for all the guests.[39]

Two days after, the bride would leave her husband's house and go back to her father's house, where she would be given traditional bracelets (*ẹgba ọwọ*), necklaces (*ẹgba ọrun*), beads (ọgbara/Iyun), clothes and other items. She is expected to wear the bracelets and the necklaces for at least a week before she could remove them and keep for special occasions.[40]

In addition, there was also a widespread practice in the marriage institution in the town called *Iyawo sara* (a woman giving out as alms in marriage). The bride would sometimes be given to person who she does not even know. Though, the bride's father would have made some research on the family in which he wants to give his daughter to, in order to know if that family is good or bad. After his findings, he would then give out his daughter as alms in marriage. The reasons why people practice this tradition in Iponrin could be understood in three manners. Firstly, some parents held the opinion that, collecting bride price is equivalent to the selling of their daughters. In this case, the bride's parents would only implore their in-laws to take good care of the bride. Secondly, some parents see it partly as an Islamic and traditional culture,

[39] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.
[40] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.

which was done to reduce the marriage burden on the groom. This category of people give their daughters mostly to the *Alfas/Ulama* (Islamic scholars).Thirdly, some parents practice this tradition in order to foster friendship; they give out their daughters to their friends' son to strengthen the friendship with marriage and with believe that their daughters would receive proper care.[41]

These are how marriages were been done in Iponrin prior to the 21st century system of marriage. There are modifications in the marriage institution in contemporary Iponrin just like everywhere. For instance, the marriage reception which is usually held after the completion of a marriage ceremony; it serves as hospitality for those who have attended the wedding. The hosts would provide their choices of food and drink, particularly a wedding cake.[42]

Music and Dance in Iponrin:

In Yoruba land, like many other ethnic groups in Nigeria, music is as vital as water is extremely vital to life. Evidently, music is used in everyday activities of the Yoruba people, either individually or collectively.[43] Music is also used extensively in worship and as therapy for the drudgery of routines or to identify the members of a particular association or occupation. Also, like most ethnic groups in Nigeria, the sound of music is performed through two media among the Yoruba. These are through musical instruments and the Human voice.[44] Music and Dance have always been an important part of Yoruba culture for those living in Nigerian as well as in

[41] Baliqis Ejideokin (Maman'le Olodan), Aged 95, Ile-Olodan Iponrin, Phone Interview, 15th May 2021.
[42] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.
[43] Olatunji O. Michael, 'Yoruba Proverbs and Musicality', *Legon Journal of the Humanities,* vol. 23, (2012), p. 125.
[44] Michael, 'Yoruba Proverbs and Musicality', p. 125.

the Diaspora. Yoruba's music and dance are used for many different occasions in life such as religious festivals, royal occasions and entertainment.[45]

The Kengbe and Tansa music in Iponrin: is a traditional song and dance in Iponrin, it is usually displayed by group of women during traditional wedding or functions. It is an entertaining way of praising and eulogizing personalities. It is also serves as medium to advice spinsters who are about to get married. These traditional performers/groups in Iponrin are called *Ọmọde onikerengbe*. When this event is about to start (a day before the marriage which is known as *Ijọ Aisun*) the teens and some adults beat the *Kengbe* (Calabash) and dance to make it a memorable event. The elders are to attend the gathering and spend money on the group (*Onikerengbe*) in order to appreciate their performance. Some of the money spent by the elders is used to buy sweets and candies. The sweets and the candies are placed inside an open calabash for the group to take. This was done in order to motivate and made them energetic.[46]

The following day, which is regarded as the *Are-ọsan* (midday entertainment) the group also performed (the kengbe music). It is important to note that the group is mainly for the females in the town, precisely the adults and the teens. The group is usually headed by an elderly woman called *Iya-ẹgbẹ* (mother of the group).The group sit in the form of a circle with the *Iya-ẹgbẹ* singing and simultaneously beating the *Kengbe* with her bare hands, while another lady would be beating the *kengbe* with a short stick and another would also be hitting the *Tansa* with her hand – the *Tansa* is described as a musical instrument made with bowl and traditional rings inserted around the edge of the bowl. The *Kengbe* music is a means used to signify the beginning of a marriage ceremony in Iponrin. The *Kengbe* music usually begins a day before the marriage in the

[45] Oti Adepeju and Ayeni Oyebola, 'Yoruba Culture of Nigeria: Creating Space for an Endangered Specie', p. 25.
[46] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.

evening and stopped around 9:00pm (sometimes it lasted till dawn) and continues the following day. The day known as *Are-ọsan*, the *Kengbe* musical band would convene early in the morning at the bride's family house and they would perform until when the bride is about to greet and appreciate the people of the town. As a result, the *Onikerengbe* would halt their performance. The group, the drummers and the well wishers would accompany the bride, and they would sing and dance round the town.[47]

Fig. 1a The *Kengbe* (*Onikerengbe*)

BBC Yoruba, 'Kengbe Ilorin', accessed 31 August 2020, http://www.bbc.com

Fig. 1b The Tansa

Source: *The researcher in 2020.*

Thereafter, the bride would be taken to her groom's house. After three days, the *Onikerengbe* would go there to perform the 'Group rite' known as *Oro ẹgbẹ* -this is regarded as a norm in the town- the group would pay the new bride a visit in her groom's family house. According to the custom, after they are welcomed and have eaten to their satisfaction, as ordered by the *Iya-ẹgbẹ,* the new bride would be taken away by the group. This was done to demand for money or valuable things from the groom's family. In that process the groom's family has to plead and

[47] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.

cooperate with the group (in their demands). At some point, they would collect some tubers of yam, yam flour, two hens and some amount of money. Nonetheless, the group would not release the bride until they had performed *oro* (rite/ritual) for her: They would use *osun* (camwood powder) with water to rub the feet of the bride.[48]

In addition, solid pap (*eko kolobo*) is also used -the pap would be cut into two parts –with some fried meats. They would give the bride and the groom (though sometimes, it is not a must for the groom. It could be any male from the groom's family, usually one of the groom's younger brothers) to eat. According to the tradition, it is regarded that if the male happened to finish his portion (pap and meats) before the female, definitely the bride would give birth to a male child and vice versa.[49] Thereafter, the group would pray for the bride and send her back to her groom's family house and they would all return back to their various houses. One of the importance of these Kengbe music events is that during the events some men (particularly the bachelors) used the opportunity to also seek for spouses and as a result many had been lucky to find their spouse(s).[50]

Iponrin Attire:

The Yoruba are well known for their attires. Clothing materials traditionally come from processed cotton by traditional weavers. The Yoruba have a very wide range of clothing. The basic being the Aso-oke, which comes in different colours and patterns.

Some common styles are:

[48] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.
[49] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.
[50] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.

- *Alaari*- a rich red Aso-oke.
- *Sanyan*- a brown and usual light brown Aso-oke.
- *Etu*- a dark blue Aso-oke.

  Other clothing materials include:

- *Ofi*- pure white yarned clothes
- *Aran*- a velvet clothing material
- *Adirẹ*- cloth with various pattern and design, dye in indigo ink (*Ẹlu*).[51]

Aso-oke is one of the popular wears in Iponrin during ceremonies or occasions. It is called '*Toke-tile Aso-oke*' (top and down). The traditional beads (*iyùn*) of different kinds are also used. The women also add *gele* (head-gear) and *ipele* (shawl) to make them look more beautiful.

Men wear agbada, buba, ṣokoto, danṣiki and matching caps etc. Aside the Aso-oke, the women wear *Iro* (wrapper) and *Buba* (the top) with matching head-gear for important outings. A woman will add shawl (*ipele/iborun*) on the shoulder and other different forms of accessories.[52]

2.5 Occupation

In Iponrin, like some other regions or places, farming is the predominant occupation and it employs about 80% of its population.[53] The reason people in Iponrin are mostly engaged in farming is because the area is endowed with vast expense of arable and rich fertile soil, which is suitable for farming.[54]

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[51] Oti Adepeju and Ayeni Oyebola, 'Yoruba Culture of Nigeria: Creating Space for an Endangered Specie', pp. 25-26.
[52] Salimot Folaranmi Saheed, Aged 50, Ajelende- Iponrin, Personal Interview, (Trader), 20 August 2020.
[53] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state: A Case Study of Iponrin Town', p. 8.
[54] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', p. 17.

Moreover, activities such as hunting, carving, blacksmithing, carpentry, bricklaying and several others are secondary to farming. For instance, it is common that farmers engaged in other occupations after returning from their various farms in the morning. They step out in the evening to engage in other economic activities such as tailoring, carpentry etc. In addition, some farmers engaged in bricklaying or carpentry work during the dry season. Also there are some people who engaged in different occupation such as traders, teachers, medical practitioners, government officials and industrial workers especially women in the shea butter and locust beans processing industries in the town.[55]

There are also herdsmen in the area, as a result of the Savannah type of the vegetation which is suitable for rearing of livestock such as Cattle, Sheep, Goat and poultry.[56] This occupation also flourishes in Iponrin as the people engaged in buying and selling of cattle. The Fulani are the major group dominating this occupation. Other ethnic groups in Iponrin buy cattle and placed them under the supervision of the Fulani herdsmen. And whenever they are in need of the cattle, they could easily take it back without any misunderstanding. This occupation has also strengthened the mutual relations between the people of Iponrin. (It should be noted that, this is how it was before the Farmers-Herdsmen clash in the second decade of the 21st century. However, they are able to maintain peaceful coexistence in the town.)[57]

Hunting is one of the major activities in Iponrin. There are two types of hunters- the professional and the seasonal hunters -the former are the main hunter (i.e. their occupation) while the latter,

[55] Saka Dauda, 'Appraisal of Self-Help projects in Ilorin East Local Government Area of Kwara state..., p. 9.
[56] Mahmud, 'The People of Iponrin..., p. 17.
[57] Alhaji Musa Otebakin (Ba'ale of Iponrin), aged 78, Oja-Iponrin, Personal Interview, 23 May 2021.

are those who combine it with farming (they only participate during the dry season). The hunting expeditions begin during the dry season and always last for three months.[58]

Blacksmithing is one of the most important occupations in Iponrin, as it serves many people during both the rainy and dry seasons. During the rainy season the Blacksmiths ensured the production of farm tools ranging from hoe, axe, cutlass etc. While in the dry season, productions of hunting implements were also available. This occupation is an everyday or all seasonal work, as the Blacksmiths are readily available at any point in time. Nonetheless, the occupation could only be found in four different compounds in Iponrin, these include 'Ile-Alufa, Ile-Alaho, Ile-Ajele and Oke-Kudu'.[59] Other occupations such as Pot-making, cloth-weaving, cotton spinning, making of local seasoning (*iru*), local butter (*ori*) and trading activities are the major occupation of the womenfolks.[60]

2.6 Iponrin's Relation with Ilorin

Political relations:

The political relations between Iponrin and Ilorin effectively began during the reign of Emir Shitta of Ilorin (1842-1860). During this period, the whole of Iponrin area was given to Mallam Bako as fief. Bako was said to be a migrant from Zamfara who was believed to have settled at Ilorin prior to the coming of Sheikh Alimi. Subsequently, after the establishment of the Fulani emirate in Ilorin, Bako became the first Sarkin Gambari of Ilorin. As a result, Iponrin was incorporated under the newly formed of Sarkin Gambari's ward.[61]

[58] Mahmud, 'The People of Iponrin..., p. 18.
[59] Mahmud, 'The People of Iponrin... p. 18.
[60] Mahmud, 'The People of Iponrin..., p. 18.
[61] Mahmud, 'The People of Iponrin..., p. 33.

The Sarkin Gambari is an absentee Landlord of the area, as he never resided in the area. Consequently, Bale of Iponrin is recognized as the Principal figure of the area by the Emir of Ilorin and the Sarkin Gambari. Thus, the Emir's instructions get to the people of the area through the Bale of Iponrin, while the Sarkin Gambari serves as the intermediary. Thus, the Bale of Iponrin on behalf of the Sarkin Gambari was responsible for the maintenance of law and order in the area.[62]

In any dispute which affects two or more villages were usually settled by the representative of the Sarkin in the area, who was known as Ajẹlẹ. The Bale of Iponrin in conjunction with the appointed Ajẹlẹ were responsible for collecting annual tributes in forms of farm produce for the Emir. It was also the responsibility of the Bale of Iponrin to supervise other village heads that the service to be rendered by the people of the area for the Emir or the Balogun be properly carried out.[63]

Ilorin was conquered in 1897 by the Royal Niger Company, headed by George Taubman Goldie, and later incorporated into British Northern Nigeria. Consequently, the Fief holders of the lands around Ilorin were replaced at the beginning of the Colonial period by district heads, who were ordered to reside in their districts.[64] However, the Emirs recovered and continued to retain a great deal of power under the Native Authority System. The introduction of the district headship system in 1906, led to the incorporation of the eleven principal villages of the area neighbouring Iponrin to form 'Iponrin District', with the headquarter at Iponrin. This system paved way for Iponrin to assume a new political status under the new administration.[65] The district heads were

[62] Mahmud, 'The People of Iponrin..., p. 33.
[63] Mahmud, 'The People of Iponrin..., p. 34.
[64] O'Hear Ann, 'The Economic History of Ilorin in the Nineteenth and Twentieth Centuries: The Rise and Decline of the Middleman Society', p. 8.
[65] Mahmud, 'The People of Iponrin..., p. 53.

under the supervision of Divisional officer. They were instrumental in maintaining law and order, settling dispute and collecting taxes.[66]

In addition, the establishment of the Native Treasury in 1910, which was responsible for the financial administration of the Native Authority, brought about changes in revenue and tax collections. All the money acquired from the area was deposited in the Native Treasury. The village head of Iponrin continued his role as the tax collector in the area. He helped the Native Authority officials who were actually responsible for the collection of taxes. During this period, taxes were to be paid in British colonial currency, which was not easy to acquire unless one does the jobs expected by the British which were not available in the area. This was different from the period before the 20th century when tax was paid in farm produce to the Emir of Ilorin.[67]

Another important development that strengthened the political relation of Iponrin and Ilorin was the power conferred upon the Native Authority. In 1954, the Ilorin Native Authority established an instrument for the village Area council with the approval of the minister for Local Government. Twelve village Area council were established with Iponrin District Council and Iponrin Area Council (among them were Marafa, Pepele, Apado, Agbeyangi, Gbadamu, Oke-oyi and others).Some of the Council's functions include: to elect members of the Iponrin District Council, to control the uses of communal land and trees, to assist the Native Authority in maintaining law and order and if necessary the Native Authority shall advice Iponrin District Council on various numbers of subjects.[68]

The attainment of Nigeria's political independence was seen as sign of relief by its people. By 1968, the Native Authorities were scrapped and this paved way for new government reform. The

[66] Mahmud, 'The People of Iponrin... p. 54.
[67] Mahmud, 'The People of Iponrin... pp. 65-66.
[68] Mahmud, 'The People of Iponrin... p. 57.

new reform was designed to ensure the people enjoyed more participation and privileges in their own affairs.[69] The Native Authority was replaced by the Divisional Authority and District Town Council. Also, in 1976 the Local government reform was made. This development led to the creation of Local government areas. It also brought about the split of the former Divisional Authority with headquarters in Ilorin into three new Local governments which include Asa, Moro and Ilorin. Thus, the people of Iponrin fall into the Ilorin Local government under the new arrangement. As a result, Osin area council was established for Iponrin and Akanbi Districts in order to bring government to the rural populace. Oke-oyi as the area council headquarter was charged with the responsibility of taking care of the two aforementioned districts and to represent those areas in the Local Council in Ilorin.[70]

The location of the Osin Area Council headquarter at Oke-oyi was not in the best interest of the people of Iponrin because prior to this development the people of Iponrin, Apado, Eleshinmeta and Oke-oyi were clamouring for the creation of the Osin Local Government Area headquarter at Iponrin. On the other hand, the people of Agbeyangi and some of their immediate neighbouring villages opposed the creation of the local government. The opposition to the location of the Osin Area Council headquarter at Oke-oyi was informed by the expectation that Iponrin being the headquarter of the Iponrin district would be made the headquarter of Osin Area Council under the new dispensation.[71]

Similarly in 1981/82, the then Ilorin Local Government was divided into four by Governor Adamu Attah. These include Ilorin North, Ilorin South, Ilorin Central and Osin Local Government Areas. During this period, the headquarter of Osin Local Government was situated

[69] Mahmud, 'The People of Iponrin... p. 88.
[70] Mahmud, 'The People of Iponrin... p. 89-90.
[71] Mahmud, 'The People of Iponrin..., pp. 92-93.

at Agbeyangi. However, the people of Iponrin strongly opposed this development because the people of Agbeyangi had earlier in 1976 rejected the creation of Osin Local Government and therefore, the location of the headquarter at Agbeyangi was politically motivated by the people of Agbeyangi. As a result the people of Iponrin rejected the location of the headquarter.[72]

Subsequently, the military takeover of Alhaji Shehu Shagari in December 1983 suspended the local government areas created throughout the country by the last administration. As a result, the former local government areas which were in place and inherited by the civilian administration were retained. This new development made Osin Local Government Areas and others LGA carved out from the former Ilorin Local Government to cease to exist and thereby retaining the old Ilorin Local Government. However, by 1991, Ilorin East Local Government was carved out from the old Ilorin Local Government, and which Oke-oyi remains its headquarter.[73]

[72] Mahmud, 'The People of Iponrin..., pp. 96-97.
[73] Mahmud, 'The People of Iponrin..., pp. 97-98; S.E Komolafe et al, 'Correlates of Ill Health Conditions and Farmers' Productivity in Ilorin East Area of Kwara State, Nigeria.', *Journal of Biology, Agriculture and Healthcare*, Vol. 6, 22 (2016), p. 17.

Economic Relations:

During the period before the 20th century, the economic relation between Iponrin and Ilorin was not very strong. The two aforementioned areas carried out their commercial activities differently. The relation between other markets with the Idi Apee market (which was the first market of Ilorin, conducted in the front of Afonja's house) was that the small villages and hamlets surrounding Ilorin had their own markets -operated periodically- while the Idi Apee market was the biggest during this period.[74] During this period in Iponrin, there was a functioning night market set up by Bale Otebakin. The market was attended by the people of Agbeyangi, Ponponla and other similar hamlets because of their nearness to Iponrin town. The women folk during the day time sold their goods such as *ori* (shea butter) and *iru* (local seasoning) to other nearly villages. They went afar to places like Apado, Marafa, Oloro and Oke-oyi.[75]

Whenever there were no market days in any particular village or hamlets, the surrounding producers normally brought their products to Ilorin to sell. This market was voluntary but it attracted the traders from other villages to participate. Some of the earliest villages and hamlets that participated in the *Idi Ape* market were those villages that made up the town's early settlements. These villages include Oloje, Okesuna, Okerin, Alapa, Ogbondoroko, Megida, Keke, Amoyo and Gambari.[76] However, the product of Iponrin such as yam, shea butter and cassava went as far as Ilorin for onward transportation to other parts of Western region, Nigeria.[77]

Furthermore, during the heyday of the long distance trade of the early 19th century, it was said that the trade route from Northern region passed through Bida from Lafiagi down to Shonga then

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[74] Aliyu B. S. Musa, 'History of Ilorin Central Market in the 19th and 20th Centuries: Oja Oba', (B.A, Dissertation, Department of History, Bayero University, Kano, 1990), p. 50.
[75] Mahmud, 'The People of Iponrin..., p. 35.
[76] Aliyu B. S. Musa, 'History of Ilorin Central Market in the 19th and 20th Centuries: Oja Oba', pp. 50-51.
[77] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', p. 35.

south to Share, from Share the route led south via Iponrin and Oke-oyi to Ilorin.[78] As a result, the passage of the trading route along Iponrin facilitated the exchange of their products with some other products traded along the route. There was availability of products which were not in the area. But, because of the long distance trade route that passed through Iponrin area, the people of Iponrin in-turn served as the distributor of some items to other smaller village areas that were not situated along the trading route.[79]

The continuation and expansion of the long distance trade during this period drew people more nearer to the trading route as a result of the improvement in the economic transformation of the area. The population of the area was also motivated due to the good road network, to attend market in Ilorin particularly the *Oja-oba* market where they sold their products such as yam, guinea-corn, maize, groundnut, Shea butter oil and Local seasoning.[80]

In addition, there was a significant development witnessed in the area that facilitated good economic and social development, the construction of roads, specifically the Ilorin-Jebba Truck A, which was completed in 1988. This development helped in bridging the communication gap that existed between Iponrin and Ilorin, as the people abandoned their initial domain and moved closer to the roadside. It also facilitated easy transportation of goods and services in Iponrin.[81]

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[78] O'Hear Ann, 'The Economic History of Ilorin in the Nineteenth and Twentieth Centuries: The Rise and Decline of the Middleman Society', pp. 22-23.
[79] Yahaya A. Mahmud, 'The People of Iponrin and Their Neighbors in the Twentieth Century', pp. 35-36.
[80] Mahmud, 'The People of Iponrin... p. 69.
[81] Mahmud, 'The People of Iponrin... p. 70; Aderamo J. Adekunle, 'Road Development and Urban Expansion: the Case of Ilorin, Nigeria', (Ph.D Thesis, Department of Geography, University of Ilorin, Kwara, January 1990), pp vii, 33, 177-78.

Socio-Cultural Relations:

The socio-cultural relations between Iponrin and Ilorin can be seen under the aspect of language as means of communication, religion, marriage institution and education. A vast number of people of Iponrin are predominantly Yorubas, while there are few Nupes, Fulanis and Gambaris scattered around the area. The Fulanis and Gambaris were those who migrated from Ilorin to Iponrin area for farming and herding and subsequently got married in the area. However, they also maintain family contact with their larger family in Ilorin.[82]

Religiously, prior to the middle of the 19th century in Iponrin, the period witnessed traditional religion and festival as the peoples' form of worship. Almost all the people of the area were heathens; they worship and celebrate all forms of traditional religious festival such as *Sango*, *Egungun*, *Layewu*, *Eponmoru*, *ọjẹ* and *Iye-maja*. These practices continue until the advent of Islamic scholars who settled in Iponrin. Some of these Islamic scholars were Alufa Abdulkadir Tsado, Alufa Haleru, Alufa Alalubosa and Mallam Zakariyyau: Mallam Zakariyau came from Ilorin in 1824 and he was regarded as the most learned among these aforementioned Islamic scholars.[83]

The gradual Islamization of Iponrin area witnessed the beginning of the celebration of Islamic major festivals: *Eid-fitr* and *Eid-Kabir*. During the middle and up to the end of the 19th century, the people of Iponrin area usually observed these two important festival prayers in Ilorin.[84] However, in ca. 1908, when the population was increasing, the people of Iponrin sought the permission from the authority and Islamic scholars in Ilorin to permit the people of Iponrin area to observe their own Eid prayers *(salawa eid*) in Iponrin. As a result, Iponrin was granted the

[82] Mahmud, 'The People of Iponrin..., p. 39.
[83] Mahmud, 'The People of Iponrin..., pp. 44-45.
[84] Mahmud, 'The People of Iponrin..., p. 45.

permission to observe her own Eid prayers in its town. In addition, as for the exact day in which the observation of these festivals would be done, the people still receive orders from the Emir of Ilorin.[85]

Meanwhile, in marriage institution there was a widespread practice which was commonly called in Ilorin area as *Iyawo Sara* (a woman giving out as alms in marriage) the giving out one's daughter to another man freely without taking or collecting any dowry from the groom's family. This system was partly due to Islamic and traditional culture that favoured it. This kind of marriage was common to the people of Iponrin and Ilorin peoples in general. Similarly, the *Elegbe iyawo/ Onikerengbe* band – they are the group who entertain during the marriage festivities –is also common between the two areas.[86]

Educationally, many young children in Iponrin were also enrolled into Islamic schools to study al-Qur'an (Koran) while some were sent to Ilorin for further studies. In Western education, the school that was established in Iponrin was junior primary school (established in 1954) which ends in primary four. Therefore, after the students finished their junior class they proceeded to places like Ilorin, Omu-Aran and Share where they completed their studies at class seven (seven years of primary education).[87] By 1980, the Iponrin secondary school was established for students who want to proceed in their education. Some students were also sponsored into higher institutions particularly in places like Oro (College of Education, Oro) and Ilorin (Kwara Polytechnic, and the like) respectively.

[85] Mahmud, 'The People of Iponrin..., p. 46.
[86] Mahmud, 'The People of Iponrin..., p. 73.
[87] Mahmud, 'The People of Iponrin..., pp. 75, 79.

Conclusion

The name Iponrin was derived from a stone -which was used for sharpen blade/iron- called '*Okuta Iponrin*'. The town Iponrin was founded in the 18th century and is situated along Ilorin-Jebba road which has enhanced the economic activities of the town. This work has gone to further discuss the Iponrin's climate, drainage and vegetation, which have favoured and continue to contribute to economic development of Iponrin. It also examined the socio-cultural activities of the people of Iponrin and shows how it developed over the years. (I.e. Ethnic groups, marriage institution, music and dance, style of clothing and occupation). Furthermore, the chapter discussed the political, economic and socio-cultural relations between Iponrin and Ilorin.

CHAPTER THREE

THE ORGANIZATION OF IPONRIN DESCENDANT DEVELOPMENT UNION

3.1 Introduction

Hometown associations are a type of local community organizations found in West Africa. They are different from the Voluntary associations in two manners. Firstly, the purpose of these organizations is to provide needed services to all members of a single locality. Secondly, the important part of the leadership and financial support for the activities which would be carried out is mainly provided by men (rarely women) who are successful and have migrated from the locality to pursue a career in an urban area but they continue to identify themselves with their hometown. What differentiate hometown associations from other local groups and nationwide associations is that they establish exclusive connections between local communities and national institutions. Thus, these connections enable hometown associations to deliver services in terms of rendering assistance to the public in the local community and as a result, they are valued by the residents.[1]

Associational life is an important feature of society in Nigeria. The aim of forming associations and corporations is very strong among the Yoruba. These associations are formed for the purpose of promoting common interests in the field of politics, economics, religion, recreation and several others. Active hometown associations exist in many local communities in Nigeria. Some of these organizations have functioned for many years, beginning in the Colonial era and

[1] Barkan D. Joel, McNulty L. Michael and Ayeni M. A. O, 'Hometown Voluntary Associations, Local Development and the Emergence of Civil Society in Western Nigeria', *Institute for Development Studies, University of Nairobi,* No. 478 (June, 1991), p. 8.

continuing through civilian regimes and five military governments. The most successful of these organizations have provided good public services to residents of the communities in which they function. Some associations have assumed many of the tasks of the local government.[2] The two most important activities for hometown associations are mutual aid for the 'sons of the soil' in Diaspora, who are living away from home and improvement of the hometown itself through collective action and especially through investment in public assets.[3]

Hometown associations are an arena within which members of local communities express their needs, and set priorities to the needs which shall be met first. These associations also levy taxes on their member by setting the level of contribution expected from members to finance projects. Hometown associations have emerged in some communities as legitimate organizations of the community's associational life.[4]

Hometown associations in Nigeria relied on urban migrants who lived outside the hometown because they are seen as those who have the greatest opportunities to earn steady cash incomes through salaried/wages employment, artisan and other means. These urban migrants made it possible to channel wealth from the urban branches back to home, which are used to invest in development projects in the hometown such as building schools, town hall, and other infrastructure projects. This is an obvious way of helping the entire community, including one's relatives back home.[5]

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[2] Barkan D. Joel, McNulty L. Michael and Ayeni M. A. O, 'Hometown Voluntary Associations, Local Development and the Emergence of Civil Society in Western Nigeria', pp. 5-7.
[3] Abbott W. Charles, 'Nigerians in North America: New frontiers, Old Associations?', in Konadu-Agymang K, Takyi Baffour and Arthur John, eds, *The New Africa Diaspora in North America*, (UK: Lexington Books, 2006), p. 143.
[4] Barkan D. Joel, McNulty L. Michael and Ayeni M. A. O, 'Hometown Voluntary Associations..., p. 7.
[5] Abbott W. Charles, 'Nigerians in North America: New frontiers, Old Associations?', in Konadu-Agymang K, Takyi Baffour and Arthur John, eds, *The New Africa Diaspora in North America*, p. 146.

Urban branches or chapters exist wherever there are many migrants from the hometown. Within Nigeria itself they can be found especially in large cities and any place that provides opportunity to earn money through salaries/wages or self-employment. One place that fits this description very well is Lagos (being a cosmopolitan and unpredictable city). Also, an institutional structure formally unites these urban chapters with a home branch in the town itself.[6]

Furthermore, most hometown associations provide a flourishing avenue for people who desire to help each other. Members can do favours for one another as individuals in a good community, with the expectation that the favours may later be repaid. The hometown associations itself can also provide assistance on the condition of future repayment. Many of its members already know each other or share mutual friends as well as relatives by blood and marriage.[7]

In nutshell, hometown associations perform various functions such as helping to organize chain of migration from the hometown to areas of economic activity; they serve as mutual aid associations for migrants; they serve as a pressure group to represent the town's interests at various levels of government; and they channel remittances back to the place of origin. In the case of Nigeria, hometown associations are the combination of all these aforementioned functions plus many more. In Nigeria, they also unite people who trace their descent to a common town of origin, which is usually traced to one's father lineage.[8]

3.2 Genesis and the formation of IDDU

The Iponrin Descendants Development Union is a grassroot (community-based) association, which was formed for the purpose of developing Iponrin. The union is independent and

[6] Abbott W. Charles, 'Nigerians in North America..., p. 143.
[7] Abbott W. Charles, 'Nigerians in North America..., p. 144.
[8] Abbott W. Charles, 'Nigerians in North America..., p. 142.

autonomous. Membership is by birth (indigene of the town) and it is compulsory. Also, the union is guided by a constitution which every member oblige to adhere.

The genesis of Iponrin Descendant Development Union (IDDU) can be traced back to when Iponrin town began to witness community development which started with the establishment of the first Iponrin Primary School in1954 by the community in conjunction with the Iponrin District, Ilorin province. The embrace of Western education by the people of Iponrin and the need to develop Iponrin made the first graduating set of Iponrin Primary School, the then Ba'ale of Iponrin and some elders to form an association called 'Iponrin Community Development Association (ICDA) in 1956.[9]

However, the name Iponrin Community Development Association (ICDA) was changed to 'Iponrin Descendants Development Union (IDDU) in 2005, to make it a compulsory association for all Indigenes of Iponrin. The name 'IDDU' was initiated by the Ilorin branch and was ratified at the Annual General Meeting (second day of Ileya festival) on the 22nd May, 2005.[10]

The first National chairman of IDDU was Alhaji Yahya Amori (Ile-Edun) who reigned from 1956 to 1977. Thereafter, there was no effective national executive council in the union until 1995 when Alhaji Salman Alawiye (former chief Imam of Iponrin) was summoned from Lagos to be the National chairman of the union. He reigned from 1995 to 2000. From this period onwards, there was no active executive council as a result of two political factions -those who supported Former Governor of Kwara State (1999-2003) Muhammed Lawal and those who supported Chief Olushola Saraki -that emerged within the union and in Iponrin at large. However, by 2004 the union was revived by the then Councillor of Iponrin, Honourable Mahmud Ayinde

[9] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.
[10] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

Yahya. Moreover, due to the political factions within the union, the people of Iponrin agreed that a nonpartisan should be nominated as the union's chairman. Thus, Alhaji Usman Aliu, who is a chartered Accountant, was nominated as the National chairman and chairman of Ilorin branch. He officially become the National chairman of IDDU in 2005 (it should be noted that it was during this period the name ICDA was changed to IDDU). He presided over the affairs of IDDU from 2005 till period of this research. The secretary was Alhaji Saka Toyin Alao, the Assistant secretary was Alhaji Babatunde Lawal Elemosho, and the Public Relations Officer was Alhaji Abdullahi Akanbi.[11]

The IDDU holds it meeting annually, though each branch holds its own meeting monthly and sometimes weekly. The National meeting holds every second day of Ileya festival (*Eid-ul-Kabir*) at the Iponrin market square, from 10:00am till evening.[12] Every branch would send delegates to attend. All indigenes of Iponrin are obliged to attend (compulsory for all male adults). Likewise the women, who are not busy would also join the meeting. However, the IDDU first meeting was held at Iponrin primary school premises during the reign of the first chairman in 1956.[13] In addition, there is also a midyear meeting (an emergency meeting) in which the union had to deliberate on important issues concerning the town and to revise on the issues addressed during the National meeting (i.e. second day of Ileya festival). Particularly, the financial commitment of every branch would be reported. This meeting also held at Iponrin in which every branch would send delegate(s) with their financial commitment report of their various branches towards the development of the town.[14]

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[11] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.
[12] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[13] Alhaji Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[14] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.

The meeting of the Ilorin branch usually takes place at the public Primary School Pake, Ipata Ilorin. While, its branch address is at No. 21 Adualere Street off Aminlengbe road, Ilorin. The first chairman of the Ilorin branch was Alhaji Ahmed Babatunde (Baba Pako) and he reign for about two decades (1966 to 1980). However, Ilorin being the State capital of Kwara, is regarded as a centre where most government establishments and offices for development are situated. Thus, Ilorin was made the union's headquarter in 2005. The Iponrin branch holds it meetings at Primary School, Iponrin and the meetings of the Lagos branches hold at Festac and Ijora, Badia. While the Northern branches hold their meetings at Kotongora, Abuja and other places.[15]

3.3 Objectives of IDDU

The main objective of most community-based associations is the social and economic development of their various communities. This would be done through their indefatigable efforts in providing charitable projects in their communities.[16] The major objectives of the IDDU are socio-economic and political developments of Iponrin town.

The objectives are:

1. To foster the development of Iponrin community.

2. To ensure the execution of developmental projects in Iponrin.

3. The protection of lives and properties of the people of Iponrin.

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[15]Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.
[16]Wahab W. Bolanle, 'Community development associations and self-reliance: The case of Isalu Community Development Union, Iseyin, Nigeria', in Blunt Peter and Warren D. Michael, eds, Indigenous Organizations and Development, (UK: Intermediate Technology Publications, 1996), p. 58.

4. Political development: To sponsor and to support the indigenous people of Iponrin who are aspiring to certain political offices.

5. Educational development: To ensure that every child of the town benefits from the advantage of education and to sponsor some brilliant students to higher institution.

6. And, to ensure the welfare of the people of Iponrin in regardless of professions (i.e. Teachers, Health Officers, Traders, Farmers, Artisans etc.).

3.4 The organizational structure of IDDU

The IDDU consist of mainly four branches, these are Iponrin, Lagos, Ilorin and Northern branches. Every branch has its own chairman and secretary. The followings executives of each branch are the present executives, who were selected in 2005: The chairman of Iponrin branch selected in 2005, Alhaji Ibrahim Alao and the secretary as Alhaji Babatunde Lawal Elemosho. The chairman of Ilorin branch nominated in 2005, Alhaji Usman Aliu (who is also the National chairman of IDDU) and the secretary as Alhaji Surajudeen Akanbi (a former commissioner for Housing and Urban Development, in Kwara state). The chairman of Lagos branch selected in 2005, Alhaji Hassan Soliu and the secretary as Mallam Ibrahim Umar. While the Northern branch chairman chose in 2005, Mallam Mudashir Saheed and the secretary as Jelil Abdullahi.[17]

The activities of the union are organized by the Ilorin branch and it would inform the Iponrin branch about any arising matter and if necessary, the Ilorin branch would inform or send a delegate to other branches. Thus, they would arrange an emergency meeting. This normally

[17] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.

occurred when there are critical issues concerning the town.[18] Yoruba is the major mode of communication in all the branches meetings. This was done to encourage the full participation of all members, especially the elders and those who do not speak or understand English.

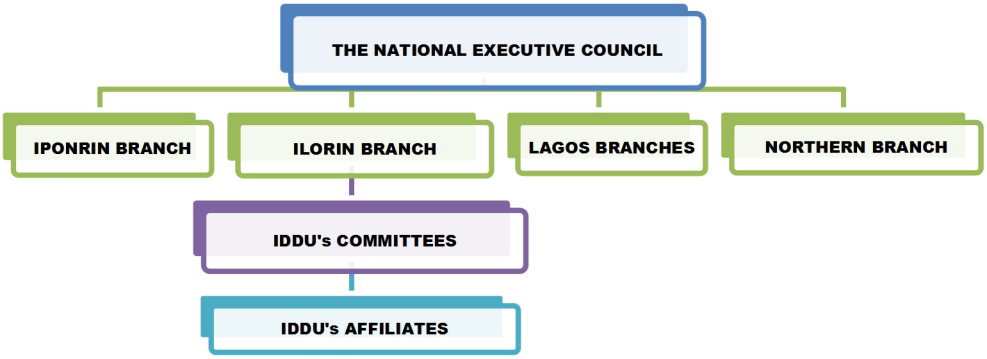

Fig.2 The Structure of IDDU.

IDDU Method of Constituting its Executives:

IDDU's executives have no tenure and they take over office by selection (it is important to note that IDDU has no electoral committee, therefore there is no election). The selection of the executives is done within the four branches- Iponrin, Ilorin, Lagos and the Northern branch- in which the members would select the most suitable candidates as executives.[19]

IDDU Method of Generating Funds:

The IDDU generates funds through the annual levy taxed on every member- ₦2,000 for the males and ₦1,000 for the females. There are also voluntary donations from philanthropists, who are indigenes of Iponrin. Moreover, gifts are given by individuals to the union and grants are

[18] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[19] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

received from the government (not frequent). The union also derives money from launching of projects and some special donations from the people of Iponrin.[20]

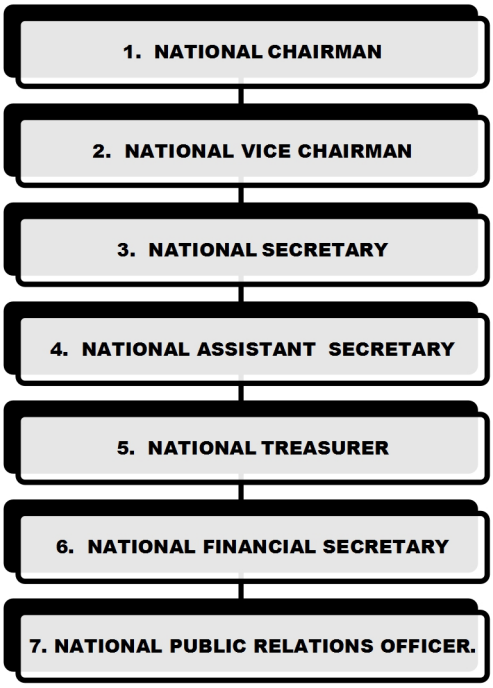

Fig.3 The Structure of IDDU National Executive Council.

Functions of the National Executive Officers

The National Chairman:

1. The National Chairman presides over the executive council meetings and the national meetings.
2. He co-ordinates the activities of the National Executive Council.
3. He has power to convene emergency meetings.

[20] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

4. He is the principal signatory to the IDDU's bank accounts and he performs some other functions.

The National Vice Chairman:

1. Has power to carry out the duties of the National Chairman in his absence.
2. He assists the National Chairman.
3. He performs other functions that maybe assigned by the National Chairman or the National Executive Council.

The National Secretary:

1. He is the administrative head of the Secretariat of IDDU.
2. He is responsible for all the Secretariat duties of IDDU.
3. He is charged to record and keep full details of the minutes in the Executive Council meetings and in the National meetings.
4. He is also responsible for preparing and reading the annual report of IDDU.
5. He is one of the alternate signatories to IDDU's bank accounts.

The National Assistant Secretary:

1. He assists the National Secretary in all the secretariat duties and carries out the duties assigned to the National Secretary in his absence.
2. He also performs other duties assigned by the National Secretary or the National Executive Council.

The National Treasurer:

1. He is charged with the responsibility of submitting annual/midyear reports of IDDU's bank accounts to the National Executive Council or in the National meeting.
2. He is one of the alternate signatories of IDDU's bank accounts.
3. He is responsible for keeping all financial records of IDDU.
4. He is charged to deposit IDDU's money into the Union's bank account(s) within three days.

The National Financial Secretary:

1. He is responsible for submitting all accounts and documents to the Auditor for checking when called for.
2. He is tasked to issue official receipts on all monies collected and to keep all record of the receipts and payments.
3. He also performs other duties assigned by the National Executive Council.

The National P.R.O:

1. He is responsible for publicizing IDDU's activities and
2. Also performs other duties assigned by the National Executive Council.

IDDU's Committees:

The union mode of operation varies from the appointments of Committees such as Educational committee, Security committee, Social committee, Religious committee, Political committee and

many others. Every committee has their own chairman and during the annual meeting each Committee's Chairman would deliver a message pertaining to their jurisdictions.[21]

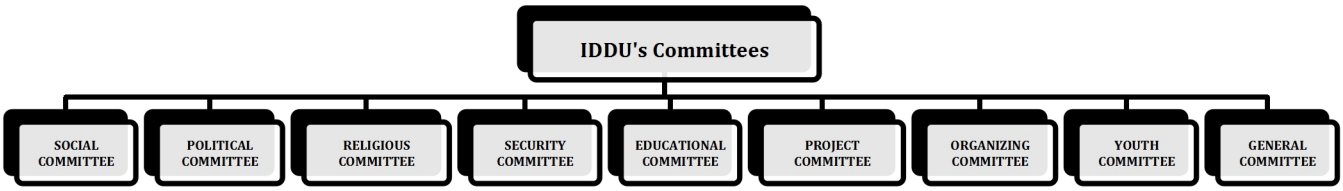

Fig.4 The Composition of IDDU Committees.

Functions of some of the IDDU's Committees:

1. The Social Committee: arrange all social functions including the Annual meeting as well as other activities of IDDU.
2. The Educational Committee: is responsible for maintaining the educational establishments and projects in Iponrin. They arrange public lectures for the purpose of increasing the community awareness on the importance of education.
3. The Financial Committee: Supervise on matters relating to the union's revenue and expenditures.
4. The Project Committee: Supervise on matters relating to projects and ensure good management of the Union's projects.
5. The Security Committee: is responsible for creating security awareness among members of IDDU and the general public. The Committee is also responsible to supervise on matters relating to security and safety of lives and properties of the people of Iponrin. It also liaises with the Security Agencies in order to improve security in Iponrin.

[21] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.

6. The Political Committee: is responsible for organizing public lectures to enlight the people on matters pertaining to politics.

IDDU's affiliates

Some associations have emerged from IDDU; these include Iponrin Youth Development Association (IYDA), Omowumi Social Club of Iponrin, The Elite Club of Iponrin, Club 17 of Iponrin, Philanthropist Club of Iponrin, and several others. All these associations sprang up from IDDU, but the most prominent among them is 'Iponrin Youth Development Association' because it serves as an integral part of IDDU.[22] IYDA contributes to the community development; they proposed some projects which also fostered mutual relations in the community, especially, in the field of social relations. In terms of finance, they also actively contributed towards the community development of Iponrin. IYDA was established in 1994 and has become prominent since 2014. Their major priority always revolves around educational development i.e. to improve literacy in Iponrin town, to ensure that every child of the town is educated and to strictly eradicate illiteracy in the community.[23]

In addition, the split of Lagos branch in 2015 into two branches – the elders in Festac and the youth in Ijora -this split paved way for the Lagos' youth to be independent and joined an association known as 'Omo-Ibile Iponrin'. This made Omo-Ibile Iponrin to become populous and hence contributed to Iponrin community development. In order to foster the development of Iponrin massively, IDDU included Iponrin Youth Development Association and Omo-Ibile

[22] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[23] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.

Iponrin into 'the National Association of Iponrin Youth' which was founded in 2012, as to promote peace and mutual relations in uplifting the greatness of the town. The former's headquarter is in Iponrin while the latter's headquarter is in Lagos.[24]

Omo-Ibile Iponrin:

The emergence of Omo-Ibile Iponrin had its background on the controversy within the 'Endurance Social Club' which was created in 1994 in Lagos. The union was keen on the social development of Iponrin town. As a result, the union organized its first carnival in 1997 and insisted that the carnival should take place at Iponrin. This period coincided with the emergence of Iponrin Youth Development Association, which was founded by the educated youths in Iponrin (those who went to higher institution), the likes of Saka Dauda, Surajudeen Akanbi, Isa Babankure and others.[25]

Endurance Social Club was created by Razaq Yahya Olorunishola together with Lukman Salman, Tunde Adelodun, Lamidi Omotosho, Bashir Mohammed and many others. However, the disagreement that occurred among the members of the Endurance Social Club with regards to accepting teenagers into the union led to the emergence of two factions: those who supported the idea of allowing the teens to join the union and those who were against it. This development eventually led to the split of the union. The chairman of the union, Razaq Olorunishola who was of the opinion to allow the teens to join the union, seceded and formed another union called 'Omo-Ibile Iponrin' in 2004. The major objective of the union is to promote social development of Iponrin. Thus, the union organized a football match in 2005, which began with the fixture

[24] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[25] Razaq Oloruninshola, Aged 48, Oke-Ajia Iponrin, Phone Interview, (Artisan), 20th may 2020.

between the indigenes of Iponrin in Diaspora (those that were not within Kwara state) and those who were in the hometown (those within Kwara state). The match took place on second day of Ileya festival (*Eid-Kabir*) in the evening around 4:00pm. It was later upgrade to 'Iponrin Football Competition' in 2014.[26]

Following the split of the IDDU's Lagos branch in 2015, many youths joined Omo-Ibile Iponrin and this made the union to become populous. Thus, more ideas were introduced into the union; they created social media platforms (i.e. Facebook, Twitter et al) in 2015 to invite more youths into the union and also serve as a means of communicating to its members. Omo-Ibile Iponrin gained prominence and because of its contributions to the development of Iponrin, it became a semi-autonomous union under the umbrella of IDDU. The Omo-Ibile Iponrin holds its meeting at Carpet bus-stop Amukoko, Lagos.[27] The Union's objectives are: to foster the development and prosperity of Iponrin town and to improve the social amenities of the town.[28]

Social development: The union particularly focused on the social development of Iponrin. For instance, the union collaborates with the IYDA (in the National Association of Iponrin Youth) to host the 'Annual Iponrin Football Competition' in 2014: to entertain the people and to promote mutual relation in Iponrin. This development also serves as a means to propel the indigenes of Iponrin in Diasporas to comeback home during the Ileya festival. Prior to this development many complains had been laid that when the people usually comeback home they felt bored (as a result of lack of entertainment) and this forced many to leave the town after spending 2-3days.[29]

[26] Razaq Oloruninshola, Aged 48, Oke-Ajia Iponrin, Phone Interview, (Artisan), 20th may 2020.
[27] Razaq Oloruninshola, Aged 48, Oke-Ajia, Iponrin, Phone Interview, (Artisan), 20th may 2020.
[28] Abdulfatah Alao (Major), Aged 38, Ile-Ajele, Iponrin, Phone Interview, (Civil servant), 15th August 2020.
[29] Abdulfatah Alao (Major), Aged 38, Ile-Ajele, Iponrin, Phone Interview, (Civil servant), 15th August 2020.

This development greatly filled the lapses in the entertainment life of the town during the Ileya festival, because since the commencement of the football competition many people from Diasporas and neighbouring town massively attend the event. Apart from sport, music is also played- by Disc Jockey- at the town's market square at night during the Ileya festivities and at the football field to entertain the people. All these were done so as to eradicate boredom and to promote social development of the town.[30]

Financial assistance: The union was able to assist the people of Iponrin. For instance, they tried to assist the job seekers when there is any job opportunity. This is done by informing the indigenous people of Iponrin, particularly through the social media handles.[31] Also, on the 5th May 2019, the union gave Mr. Sikiru (who had a fracture in his leg) a cheque of ₦218,000 for the surgical operation of his leg.[32]

Politics: The union is not interested in the partisan political activities in Iponrin. They are mainly monitoring the political movements, because they see the political programs as a powerful device that can create division in a union and if care is not taken it can divide the people. They believe the people's choices are not the same (i.e. different political parties) and as a result it can lead to malice or dispute and definitely break the union and possibly lead to its collapse.

The union is strictly against all sorts of partisan political programs in their objectives (especially campaign for a certain party). Nonetheless, they rejoice and send congratulatory messages to any political party that emerged victorious in securing political office; as the person is an Indigene of Iponrin. Also, the union advice the people of Iponrin not to indulge in any dispute doing any political election; the essence of this is to promote peace and unity in Iponrin and also serves as a

[30] Abdulfatah Alao (Major), Aged 38, Ile-Ajele, Iponrin, Phone Interview, (Civil servant), 15th August 2020.
[31] Abdulfatah Alao (Major), Aged 38, Ile-Ajele, Iponrin, Phone Interview, (Civil servant), 15th August 2020.
[32] https://m.facebook.com/story.php?story_fbid=1070618623128585&id=100005413720903.

reminder to maintain the pride of the town (because the people of Iponrin are known to be law abiding citizens).[33]

Iponrin Youth Development Association (IYDA):

IYDA was established on 3rd November 1997, as a result of the similar step been taken by the youths of other towns. Like the Oro Youth Council, Offa Youth Forum and others. The union has contributed to the development of Iponrin town. Their objectives are based on socio-political development of Iponrin: to foster the unity and progress of the community, to create awareness for the youth in the community, to ensure security and educational development of Iponrin town, and to participate actively in the community development.[34]

The union has been the only prominent youth that greatly contributed to the community development prior to the advent of Omo-Ibile Iponrin. The Iponrin Youth Development Association has also participates in the communal effort: they create awareness to the community issues and mobilizing the youths to participate in the communal activities such as sanitation, health, education and political activities.[35]

Enlightenment: in any election, the youths could be used as thugs. As a result the union would organize lectures to educate the youths against social vices like drug abuse, thuggery, hooliganism etc. This was done as not to disturb the peace of the town. This is one of the means used by the union to curb social vices during the political activities in Iponrin.[36]

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[33] Abdulfatah Alao (Major), Aged 38, Ile-Ajele, Iponrin, Phone Interview, (Civil servant), 15th August 2020.
[34] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.
[35] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.
[36] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

The IYDA has contributed to the community development in Iponrin: some of their successful projects include: the construction of Iponrin's bus stop in 2000. They organized computer based training in 2011, construction of Civil Defence office 2013, the Annual Football Competition (in conjunction with Omo-Ibile Iponrin) which began in 2014, the Street light project in 2015 (before the Government intervention in 2018), and rendering financial assistance to the less privilege.[37]

3.5 The Roles of the Union in Community Development

Community Development can be seen as a conscious and deliberate efforts aimed at helping communities to recognize their needs and to assume increasing responsibilities for solving their problems thereby, increasing their capacities to participate fully in the life of the nation.[38] It is also the development in which people of any society are mobilized to transform their physical, technological, political, administrative, economic and social environments for their own welfare.[39]

IDDU played a crucial role in the community development of Iponrin ranging from socio-political and economic developments. For example, they embarked on many developmental projects such as, the establishment of the Iponrin Community Secondary School in 1980, the construction of Police station in 1986, the construction of the Iponrin Central mosque (under construction since 2010), the construction of Iponrin Community Secondary School laboratory in 2005 and the Examination centre in 2017, the Township hall (under construction since 2018) and

[37] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.
[38] Wahab W. Bolanle, 'Community Development Associations and Self-reliance: The Case of Isalu Community Development Union, Iseyin, Nigeria', p. 58.
[39] Bolanle, 'Community Development Associations..., p. 59.

several others. These are the impact of the Union towards development of the town. The IDDU always strive hard to promote literacy and to safeguard the people and their properties.[40]

(a) The Role of the IDDU in Peaceful Co-existence in Iponrin:

Conflict Resolution: Whenever any problem arises within the community the union immediately takes active step to suppress the problem (i.e. conflict/dispute) before it becomes a widespread conflict and to avoid future occurrence of such. Apart from that, during the misunderstanding and rivalry within the IDDU's Lagos branch, in which the branch later split into two (Festac branch for the elders while Ijora branch consists of the youth) due to the lack of constant support of the elders in finance. This splitting led to serious malice between the two branches. In this case, the National Chairman sent delegates to settle the conflict. However, the Lagos branch was divided into two, with the former for the elders and the new branch for the youth became recognized. These are the ways IDDU played its role in promoting mutual relationship and help in fostering the development of the town.[41]

Security: Since the establishment of IDDU, the union has promoted mutual relationship in the community in order to maintain peace. Particularly, during any political activities (i.e. campaign, manifesto and election) in which people engaged in serious dispute with harmful weapons. But in the case of Iponrin, the people are living peacefully in cordial relation with one another regardless of their political parties. The IDDU's Security committee carried out their

[40] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[41] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.

responsibility and worked with the Police Officers and the Vigilante groups in order to protect the lives and properties of the people and to promote peace in the town.[42]

(b) Role played by IDDU in Economic Advancement in Iponrin:

The IDDU formed a cooperative society in which the farmers were grouped to have a good cooperative farm. This was done as to promote the town's agricultural advancement.[43] Also, the Union made the farmers aware of some agricultural programs like the 'Fadama' and the people responded actively to the program.[44]

The electrification of the town was funded by the IDDU in 1985, though later completed by the State Government in 2015. As a result, the electrification serves the people of Iponrin and beyond. It has positive impact and boosts the commercial activities of the town (i.e. those selling snacks and beverages, the welders, the tailors and many others).[45]

(c) Role played by IDDU in the Political Activities in Iponrin:

There are twelve political wards in Ilorin-East LGA Kwara state. These include Oke-oyi/Oke-Ose/Alalubosa, Apado, Iponrin, Sango, Ibagun, Agbeyangi/Gbadamu/Osin, Magaji Aare I, Magaji Aare II, Marafa/Pepele, Gambari I, Gambari II, and Maya/Ile-Apa.[46] Iponrin being one of the political wards in Ilorin-East LGA made the IDDU to play many roles in uplifting the town

[42] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[43] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[44] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[45] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[46] Shakirat I. Bello, Ojieabu A. W and Bello K. I, 'Prevalence of Hypertension among Fulani Herdsmen in Rural community of Nigeria', *Bangladesh J. Medicine*, vol. 27, 2, (2016), p. 49.

and contributing towards the State political activities. The IDDU always played a crucial role in the town politics. This is very common in every town; during any period of political election the union would align with the political party whose accession to power is seen as having potential to benefit the town. In this way, the union would convince its people to cast their votes for such political party, because of the community interest. But, however that does not stop the people in playing their politics and cast their votes for whosoever party they willing to vote for. All these are done, as the outcome of the election will possibly make the town to enjoy adequate infrastructures and enormous opportunities.[47]

The IDDU set up a Political Committee in which during the period of election, they would campaign for political voters' registration, in order to enlighten the people on the importance of having a voter's card. During any political campaign they would also educate the people on how to behave in order to avoid misunderstanding. In addition, the IDDU also sponsor some candidates during the nomination, to contest for certain offices in the state such as councillorship and others. The union severally agitated and ensured that her indigenes secured political offices.[48] Also, the union has produced some political representatives, appointees, councillors, supervisors and many others during the governorships of Muhammed Lawal (1999–2003) and Abdulfatah Ahmed (2011-2019) respectively. These include Honourable Commissioner for Local Government, Alhaji A. A. Ilias, Honourable Commissioner for Housing, Alhaji Surajudeen Akanbi and the Permanent Secretary, Alhaji Tunde Aremu Shuaib and several others.[49]

[47] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[48] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[49] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

(d) Role played by IDDU in Intergroup Relations:

The IDDU ensured that there is a firm cooperation between Iponrin and its neighbours.

Education: The establishment of Iponrin community secondary school in 1980 is one of the key factors that contributed to the intergroup relations between Iponrin and its neighbours. The school is not mainly for the indigenous people of Iponrin, as it also serves the interest of other neighbouring communities like Ita-Alade, Panada, Oloro, Ajelende, Jabi, Isamu and many others. This factor fosters the relations between Iponrin and its neighbour.[50]

Some NGOs had visited Iponrin due to the union's impacts and its contribution towards the community development of the town. For example, an NGO Women Initiative Empowerment whose objectives are to provide assistance for those struggling with finance and to empower the youths (precisely, the females); they teach them handicrafts and also provides working instruments for them like sewing machine for tailoring, blow dryer and combs for hairdressing and several others. This NGO also embarked in sponsoring students in Iponrin. In 2017, they paid the NECO's examination fees of about 8 students. Similarly, in the Primary school about 12 students' school fees was paid within the year.[51]

Security: The union ensures the protection of the lives and properties of her neighbors like Ajelende, Kure-Oja, Jabi, Oloro, Ita-Alade, Panada, Marafa and many others. This was done by constructing a Police station in Iponrin in 1986, which served those communities actively.[52] In addition, the union convened meetings in order to settle the conflict between the Fulani

[50] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[51] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[52] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.

herdsmen and other neighboring communities, so as to enhance peace and harmonious relations in the area.[53]

The union has also contributed to other neighboring communities development. For example, IDDU initiated the move in supplying electricity into its town and to the neighboring communities, in which they all benefit from the development. This is the sole reason the name Iponrin is printed on the NEPA bill (now bill from DISCOs) of such communities like Apado and Marafa.[54]

Commerce: the neighbouring communities also come to Iponrin for marketing of their goods and services, and the IDDU ensured that the market is well conducted and also prevented the people in order to avoid dispute. This act also strengthened the peace and harmonious relation between Iponrin and her neighbours.[55]

Conclusion

In general, an association is a group of people banded together for a specific purpose. Associations are formed for an enormous variety of purposes and provide a huge range of projects and services for their members and in many cases for society at large. People voluntarily join associations because they want to work together on a common cause or interest. IDDU was formed to address common challenges in Iponrin and to support each other's work and lifestyle. The IDDU and its affiliates have played a crucial role in the community development in Iponrin. They promote mutual relations: by resolving existing conflict, providing security for the people

[53] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[54] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[55] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.

and means of entertainment to facilitate social development in the town. They improved the economic in Iponrin and played an important role in the political activities in the town. This chapter endeavours to discuss the history of IDDU, its organizational structure, its objectives, its roles in community development in Iponrin and with an insight to the contributions of its youth wings.

CHAPTER FOUR

ACHIEVEMENTS AND CHALLENGES OF IDDU

4.1 Introduction

In the previous chapter, the work has examined the history of Iponrin Descendant Development Union (IDDU), where the genesis of the union was discussed. It also described the organization structure of the union and how it has developed over the years. The objectives and the roles played by the union were all discussed. This chapter would look at the achievements and challenges of the union.

4.2 The Achievements of the union

Achievements are very vital in any association because it will boost the spirit of the association to embark on more projects needed in its community. It also serves as recognition of the association members' efforts in providing certain amenities, in order to develop their community.

Firstly, in IDDU there was cordial relationship and adequate understanding in the entire branches. Secondly, there is yearly contribution in which every branch of the union has to contribute some certain amount. This is greatly coordinated and the money generated was used to carry out essential and charitable projects.[1]

The union successfully established the Iponrin Health Maternity and Dispensary in 1975. Construction of Area Council in 1979, Postal Agency in 1979, construction of Iponrin Community secondary school in 1980, Police Station in 1986, procurement of school buses and many others. The union also partnered with the Kwara State Community and Social Development Agency (KWASCDA), in which this facilitated the construction of Iponrin

[1] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.

Community Secondary School's Laboratory in 2005, Examination Hall and some class rooms in 2016.[2]

The IDDU's youth wings (Iponrin Youth Development Association and Omo-Ibile Iponrin) have also contributed to the development of Iponrin, especially in the field of social and educational developments. They created the 'Iponrin football competition', which holds during the Ileya festival (*eld-kabir*) every year: this development, as it was known that football is a game of entertainment, uniting people, full of passion and love. It has united and promoted mutual relations within Iponrin and between its neighbours. They also succeeded in organizing computer based training in 2011, the renovation of Nigeria Security and Civil Defence Corps' (NSCDC) post in 2013, procurement of streetlights in 2015, rendering financial assistance and rendering financial assistance to the less privilege.[3]

The IDDU operates flexibly in the way issues are handled and problems tackled. No officer of the union has ever been accused of corruption of any sort because accountability is taken very serious.[4] Politics are minimized within the union. Members of the IDDU have always individually belonged to different political parties. Nevertheless, such feelings are usually put aside when it comes to matters affecting the community.[5]

[2] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[3] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[4] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[5] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.

Fig. 5 Iponrin Dispensary and Maternity

Iponrin Dispensary and Maternity was built by IDDU in 1975, in which about ₦100,000.00k was expended and the project was commissioned by Col. George Inni (the then Governor of Kwara state).[6] This is one of the earliest communal projects in Iponrin and being one of the oldest dispensary and maternity in Ilorin-East Local Government Area.[7] This project serves the town and its neighbouring communities. It also saves time and brought about medical care to the people's doorstep. For example, before the execution of this project, many patients travel long

[6] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.
[7] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

miles to seek for Medical care in the nearest dispensary, but with realization of the project people now trek few kilometres to seek for medical facilities.[8]

Fig. 6 Area Council Office

It was executed in 1979 by IDDU at a cost ₦20,000.00k. The Area council office is the first council established in the Iponrin district and one of the recognized council in Ilorin-East LGA

[8]Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

(it also serves as court). Some of the importance of the Area Council include settling of disputes legally and brought about employment opportunities.[9]

Fig. 7 Postal Agency

It was established by IDDU in 1979, at a cost of ₦8,000.00k. This project was executed to provide effective communication in order for the people to interact with their people in Diaspora through this communication system (i.e. letter writing) and it served the people greatly before the

[9] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

emergence of G.S.M (Global System for Mobile communication). It also provided employment opportunity to some people in the town.[10]

Fig. 8 Iponrin Community Secondary School

It was established by IDDU and commissioned in 1980 by the then Governor of Kwara state Alhaji Adamu Attah. About ₦100,000.00k was expended for the accomplishment of the project. This project creates educational advantage to the people of Iponrin and its neighbours such as Marafa, Alade, Panada, Onikoko, Woru, Ayigoro, Jabi and many others. It also serves as employment opportunity for the people of the town especially, the skilled and unskilled workers such as Teachers, Gardeners, cooks, Drivers and others.[11]

[10] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

[11] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

Fig. 9 Police Station

The Iponrin Police station is one of the best police stations in Ilorin-East L.G.A during the late 20th century. It was executed in 1986 at a cost of ₦60,000.00k. This development promoted peace and ensured the protection of lives and properties of the people living in the town and its environs.[12] But unfortunately, at this present the Police station remain bushy and being in pitiful state as a result of lack of government intervention and deployment of Police officers to the town.

[12] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

Fig.10 the Electrification

The Iponrin electrification project: started by IDDU in 1986 and it was completed by the State government during the administration of Governor Abdulfatah Ahmed in 2015. It is very common that electrification plays important roles in technological, economical and social development of any community. The completion of the Iponrin electrification project saw the development of the town socially and economically as the project boost the commercial activities in the town which makes work easier and faster.[13]

[13]Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

Fig.11 School Laboratory

School laboratories are a great place for students which help them enhance their learning by understanding the practical of science which are taught in classrooms. Science experiments are vital for students. They are useful in understanding theories and concepts of science that cannot be studied through textbooks. Students are able to retain the knowledge for longer when they see the experiments being performed in front of their eyes. They get a first-hand learning experience by performing various experiments on their own.[14] IDDU realized the enormous benefit in building laboratory to enhance the students' knowledge in understanding the practical of science. This importance laid the foundation for the construction of the school laboratory in 2005.[15]

[14] Leblond.in blog, 'Importance of including well-equipped laboratories in schools', accessed 28th September, 2020, http://www.leblond.in.

[15]Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.

Fig.12 the School Bus

One of the most important benefits of having a school bus is that they arrive on time to pick students. As a result, student became very conscious and careful about the timing. The students and the teachers will be on the school premises on time and classes can start on scheduled time. This makes the academic activities as smooth as possible.[16] IDDU realized the importance of having school bus made the union to provide school buses for the students (Iponrin Community Secondary School) as to ease their stress. Prior to this transportation project, students walk long miles, became tired and possibly late to school. This situation hindered smooth academic activities in the school. The first school bus was donated in 2004 and another was bought in 2013 to enhance rapid and smooth academic activities. This project brought transportation advantage

[16] Trackschool Bus, '12 important benefits of school busses', accessed 5th October, 2020, http://www.trackschoolbus.com.

to Students from Iponrin and her neighbours such as Panada, Alade, Onikoko, Marafa, Ayigoro, Woru-oja, Jabi and many others.[17]

Fig.13 the Central mosque

Central mosque is a place where Muslims comes together for prayer, especially for the Friday and eid prayers. A mosque brings the community together as it serves as: a social centre, a community centre and an educational centre etc. The sermons often have a strong effect on the people. It is significant in bringing the community together as the congregation is standing side by side in a line facing Kiblah (Mecca) together, all united in their faith and worship of Allah.[18] The construction of the Iponrin central mosque started in 2010 and presently under construction. This happened as a result of inadequate finance for the project. However, the enterprising spirit

[17]Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[18] AbdulRuff Colachal, 'Importance of mosques for imparting proper Islamic worship and knowledge', *Foreign Policy News,* accessed 21st December, 2020, http://www.foreignPolicynews.org.

of the IDDU never weakened because of their steady efforts in realizing the completion of the central mosque.[19]

Fig.14 Cottage Hospital

The Iponrin Cottage hospital was constructed in 2013, by IDDU in conjunction with Kwara State Community and Social Development Agency (KWASCDA) as to bring medical care to the people for alleviation of their stress and pain: during labour and for the elderly.[20] Cottage hospital is an intermediary service between primary care and the general hospital. It also contributes to strengthening the chain of service in acute medicine, to improve patient care, to

[19] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[20] Mahmud Ayinde Yahya, Aged 50, Oke-Ajia, Iponrin, Phone Interview, (Civil servant), 20th May 2020.

the benefit of groups of patients who often are in a squeeze between care levels: the elderly, the chronically ill and the severely ill and dying patients.[21]

Fig.15 Nigeria Security and Civil Defence Corps' office

The primary function of the Nigeria Security and Civil Defence Corps (NSCDC) is to protect lives and properties in conjunction with the Nigeria Police Force (NPF). One of the crucial functions of the Corp is to protect pipelines from vandalism and to also involve in crisis resolutions.[22]

The Iponrin Civil defence outpost belongs to the government. But it was renovated by IDDU's youth wings (IYDA) in 2013 as to further protect the people and their properties. There is little

[21] Aaraas I, Langfeldt E, et al, "The Cottage ho
spital model, a key to better cooperation in health care: let the cottage hospital survive", *Journal of the Norwegian medical association,* 120, 6 (March, 2000), P. 702.
[22] Wikipedia, 'Nigeria Security and Civil Defence Corps', accessed 21st December, 2020, http://www.en.m.wikipedia.org.

collaboration of work between the NSCDC's and the NPF's officers. Moreover, it was due to the long inactive state of the Police station in Iponrin that prompted the renovation of the Civil defence outpost, so that the NSCDC's officers could fill the lapses in the security sector of the town.[23]

Fig.16 the Examination Hall

The Iponrin community secondary school's examination hall was constructed in 2017, by IDDU in conjunction with the Kwara State Community and Social Development Agency (KWASCDA). Since the examination hall was built, it has been promoting and gradually improves enrolment in the school and students now have a conducive hall for writing their major examinations: JSSCE, SSCE and others.[24]

[23] Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[24] Saka Aliyu Dauda, Aged 45, Ile-Kewu, Iponrin, Personal Interview, (Teacher), 16th August 2020.

4.3 The Challenges of IDDU

Finance: One of the Problems that posed a threat to the Union is financial problem. There are many projects that lack funds. For instance, the Township Hall had been launched since 2017 but due to lack of adequate finance the project remains static.[25] The Iponrin Central mosque had been under construction since 2010. The delay in the completion of the project was as a result of lack of adequate finance.[26] There are many incomplete projects like toilet facilities in the Iponrin Community Secondary School.[27] In addition, there are several projects that lacked maintenance that need quick attention, such as bore-holes. Many of them got spoiled because there is little or no fund for the maintenance of such facilities. In this case, finance is the major problem encountered in carrying out community development projects.[28]

Poor government intervention: government most of the times neglected the people. This is why many projects in the town are being funded by the Union. This long neglect from government also amounted to the nonfulfillment of many projects. In addition, politically the people of Iponrin are deprived of sensitive posts that could have be given to the indigenous people of Iponrin (during nomination).[29]

Security Challenges: the police station constructed by the union is now in a bushy state. This happened because it is no longer functioning; there are no Police officers there anymore. The station remains in a pitiful state and this posed serious challenges to the security of the town.[30]

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[25] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[26] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[27] Alhaji Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Personal Interview, (Retired Immigration Officer), 16th November 2019.
[28] Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.
[29] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.
[30] Alhaji Usman Aliu, Aged 69, Oja-Iponrin, Personal Interview, (Chartered Accountant), 18th November 2019.

These problems made it so difficult and weakened the spirit of the union in carrying out some other important community development projects.[31]

Gender: There is little participation of the women in the union, as the IDDU is almost 90 per cent male. The reason is that the membership is based on birthplace not on marriage and few women of Iponrin marry within the community. Also, Iponrin is a Muslim and conservative community where women are subordinated and thus this made the women to have little participation in the union. There would be greater participations and better funding if memberships of the IDDU are to be based not only on the birthplace but also on marriage.

Conclusion

Achievements are very important in any organization because they provide measurable landmarks of organization's progress and a level of motivation and recognition for exceptional work. In other word, achievements in an organization can be tied to results of the members' efforts to effect change in the community. In this chapter, the achievements of the IDDU in providing charitable projects and essential needs in Iponrin town are elaborated in the field of socio-economic and political which include the provision of health services, educational development, providing security, promoting intergroup relations, improving electricity and many others in Iponrin. It also analysed some of the challenges encountered by the union in realizing community development projects in Iponrin.

[31]. Alhaji Babatunde Elemosho, Aged 68, Ile-Petesi Iponrin, Personal Interview, (Artisan), 19th November 2019.

CHAPTER FIVE

GENERAL CONCLUSION

5.1 Summary and conclusion

In Africa, many communities have begun to engage in development through self-help often with little or no government help. For instance, in Nigeria, every community has always had a variety of indigenous associations, which play vital roles in the development of the community. In the rural areas, development meets with low or no rapid infrastructures while the urban areas were given more consideration by the government. This negligence of the government to provide essential amenities in the rural areas led to the emergence of hometown associations. These associations serve as arena within which members of local communities express their needs which shall be met first. Hometown associations are built on the idea of cooperation and to organized group work. Historically, they served as pressure groups to represent their communities' interest at various levels of government. Moreover, one of the major objectives of these associations was to provide for the people at home and Diaspora. They provide rapid improvement in the field of politics, economy, recreation and other social amenities in their hometown. While in Diaspora, they render assistance by providing a good environment for the people in a place where they are regarded as strangers.

Chapter one, is concerned with the topic of study; hometown associations and community development. Community development is a process of social action which the people of a community organize themselves for planning an action, define their common and individual needs and problems. The modern community development as a practice emerged after WWII, in

the effort to reconstruct the destructions caused by the war. Some scholars adduce the 'America war on poverty' of the 1960s, which focused on the need to solve the depressive condition in US, particularly with poverty affecting rural areas and decline of urban areas led to the recognition of community development as a practice. As a result, literally thousands of community development corporations (CDCs) were formed and they focused on housing needs.

Chapter two, focused on the historical background of Iponrin town. During the course of this research the researcher observed that Iponrin was founded by a hunter called Laka in the 18th century, a century before the emergence of the Fulani dynasty in Ilorin. However, Iponrin during the colonial rule was made the headquarter of Iponrin District in 1906, with the introduction of the District Headship system. Thus, the whole land within Iponrin and areas like Pepele, Marafa, Apado, Gbadamu, Agbeyangi, Ile-Apa, Oke-Oyi, Oke-Ose, Osin, Maya, Alalubosa, and several others were brought under Iponrin District. During this period, Iponrin rose in fame and became one of the prominent districts in the colonial era in Ilorin province. In addition, Iponrin was responsible for the collection of colonial tax from all these aforementioned areas and even beyond to areas like Igbomina. This was the reason the town was famously called 'Iponrin pọnda ọkọ ilunla'.

This chapter also, examined the geographical feature, climate, drainage and vegetation of Iponrin town, where the researcher highlighted that the town is situated along Ilorin-Jebba road which is about 42km North-East of Ilorin and 20km from Oke-Oyi. A federal road also passes through the town, which enhances the commercial activities between Iponrin and other town like Sharẹ, Bode-Saadu, Gbugbu, Babanlomo and several others. The chapter as well examined the culture of Iponrin, which include the ethnic groups, marriage institution, music and dance, attires and occupation of the people.

The people of Iponrin consist of four groups namely, Yoruba, Nupe, Hausa and Fulani. The Yoruba are the majority among these groups and thus, Yoruba is the lingua franca in the town. In the marriage institution of Iponrin, there are four steps leading to marriage, these include *Igba ifojusode*, *itoro*, *idana* and *igbeyawo*. There is also a traditional music and dance in Iponrin known as the Kengbe and Tansa music. It is usually displayed by group of women during traditional wedding or occasions. An importance of these kengbe music events is that it serves as an avenue, where some men seized the opportunity to seek for spouses and as a result many had been lucky to find their spouse.

Aso-oke is one of the popular wears in Iponrin during ceremonies or occasions. Aside the Aso-oke, the women wear *Iro* and *buba* with matching head-gear for important outings. The men wear *agbada*, *sokoko*, *buba*, *dansiki* and matching caps. The people of Iponrin are mostly farmers, though they engage in other activities like hunting, blacksmithing, carpentry, carving, bricklaying and many others after returning from their various farms. Also, there are some people who engaged in different occupation such as traders, teachers, government officials, medical practitioners and industrial workers especially women in the shea butter and locust beans processing. This chapter further elaborates the pattern of relations between Iponrin and Ilorin; highlighting on the political, economic and socio-cultural relations between both areas in the 19th and 20th centuries.

Chapter three, is concerned with the subject matter; the history of Iponrin Descendants Development Union (IDDU), its objectives, its organizational structure and it roles in community development in Iponrin. IDDU is a grassroot association which was built for the progress and development of Iponrin town. IDDU was founded in 1956 with its early name as 'Iponrin Community Development Association (ICDA)', which was later changed to IDDU in 2005. The

first National chairman of IDDU was Alhaji Yahya Amori, who reigned between 1956 and 1970s. Thereafter, there was no executive council until 1995, when Alhaji Salman Alawiye was nominated as the National chairman of IDDU. He reigned from 1995 to 2000.

Also, from this period onwards, there was no effective executive council in the union. This happened as a result of the political factions that emerged within the union. However, Alhaji Usman Aliu was nominated as the National chairman of IDDU in 2005 and he presides over the affairs of the union and till the period of this research.

The major objectives of the union are socio-economic and political developments of Iponrin town. IDDU consists of mainly four branches; include Iponrin, Ilorin, Lagos and Northern branches. The union also has committees ranging from social, political, educational, religious, security and many others. The union also enjoys the support of its affiliates particularly, Iponrin Youth Development Association (IYDA) and Omo-Ibile Iponrin, which add positive impact to the development of Iponrin.

IDDU played a crucial role in the community development of Iponrin. The union serves as a mediator in any dispute within Iponrin. It also played vital role in the town politics, in which during any political election the union would align the political party whose accession to power would benefit the town. Thus, the union would try to convince the people of Iponrin to cast their votes for such political party, as the outcome of the election will possibly made the town to enjoy adequate infrastructures and enormous opportunities. The union has also contributed to other neighboring communities' development. For instance, the union initiated the move in supplying electricity into its town and to the neighboring communities like Apado and Marafa. Economically, the electrification project of Iponrin which was funded by IDDU in 1985, has

served the people of Iponrin and beyond. It has good impact on the economic activities of the town. For example, those who engaged in tailoring, welding, beverage sellers and many others are benefiting from this project because it boosts their commercial activities.

Chapter four examined the achievements and challenges of IDDU. It is well known that achievements are very important in any organizations or associations because it provides measurable landmarks of organization's progress and a level of motivation and recognition for exceptional work. IDDU has achieved a lot over the years in the field of socio-economic and political developments. They embarked on many developmental projects such as the establishment of Iponrin Dispensary and Maternity in 1975, the execution of Area Council office in 1979, the establishment of Postal Agency in 1979, the establishment of Iponrin Community Secondary School in 1980, the construction of Police Station in 1986, the Electrification project in 1986, the construction of School laboratory in 2005, the Procurement of school busses in 2004 and 2013, the construction of Iponrin central mosque, which started in 2010 (under construction), the construction of Cottage hospital in 2013, the renovation of Nigeria Security and Civil Defense Corps' outpost in 2013 (by IDDU's youth wings), the establishment of the Examination hall in 2017 and other minor projects.

However, despite of the union's enormous achievements it also encountered some challenges. Finance is one of the constraints of the union which led to abandonment of many projects in Iponrin. For example, the Township Hall had been launched since 2017 but due to lack of finance the project remains static. Also, there is security problem in Iponrin. This happened because of the long inactive state of the Police station. The union has agitated for the government to provide Police officers in the Iponrin Police station but their efforts have not been fruitful. All

these constraints made it difficult for the union in carrying out other important community development projects.

Conclusively, drawing from the chapters, it can be understood that the contributions of IDDU are enormous which include the provision of essential amenities in the community in order to ease the affairs of the people, improving literacy to ensure that every child is educated and to strictly eradicate illiteracy in the community, providing health services to bring medical care to the people's door step and to alleviate their stress and pain (especially, during labour and for the elderly), providing educational facilities for students to have proper and effective knowledge, providing security to the community to ensure the protection of lives and properties, uniting the people through sport and by organizing meetings in settling disputes to promote intergroup relations, providing electricity to improve social development and to boosts commercial activities, educating the youths against social vices, particularly during any political activity and many others. Therefore, the emergence of Iponrin Descendant Development Union (IDDU) is a landmark in the development of Iponrin and Ilorin-East L.G.A at large.

APPENDICES

Appendix I

Genealogy of the Rulers of Iponrin Town (the Three Ruling Dynasties)

1. Laka (no data) The founder of Laka dynasty.
2. Otebakin (Ca. 1800-1838) The founder of Otebakin dynasty.
3. Danna (1838-1869) The founder of Danna dynasty.
4. Aliyu Laka II (1869-1886) from Laka dynasty.
5. Salihu Aliyu Laka III (1886-1899) from Laka dynasty.
6. Akanbi Otebakin II (1899-1948) from Otebakin dynasty.
7. Saliu Danakoju II (1948-1957) from Danna dynasty.
8. Ahmadu Alade Otebakin III (1957-1978) from Otebakin dynasty
9. Aliyu Adelabu Saliu Danakoju III (1978-1995) from Danna dynasty.
10. Ahmed Musa Amao Otebakin IV (1995- till present) from Otebakin dynasty.

Source: Alhaji Musa Otebakin (Ba'ale of Iponrin), Aged 78, Oja-Iponrin, Phone Interview, 15th March 2021; Alhaji Saka A. Toyin, Aged 70, Ile-Ajele, Iponrin, Phone Interview, 26th July 2021.

Appendix II

Compound names in Iponrin Town

- Ajelende
- Aloko
- Budo Alfa
- Gaa
- Ile Alasi
- Ile Alawiye
- Ile Alfa
- Ile Alukoro
- Ile Ajele
- Ile Ajikanje
- Ile Amule
- Ile Ba'ale
- Ile Edun
- Ile Idi Apa
- Ile Imam
- Ile Keere
- Ile Kewu
- Ile Laka
- Ile Olodan

- Ile Olohun fi
- Ile Oloronbo
- Ile Ile Oloyin
- Ile Olowo (Alaho)
- Ile Onimalu
- Ile Ile Owodo
- Ile Sado
- Isale Ayan
- Isale Tapa
- Isamu
- Kaa Magaji
- Oju Oja
- Ojutaiye
- Oke Ajia
- Oke Gani
- Oke Kudu
- Olohuntele
- Ponpola
- Sangote
- Surulere (Ile Omi).

Source:https://m.facebook.com/story.php?story_fbid=894691037388012&id=10000541372090

Appendix III

Alhaji Ahmed Musa Amao Otebakin IV (the 10th Ba'ale of Iponrin)

The Chairman of Iponrin Descendants Development Union (IDDU), Alhaji Usman Aliu (2005-till the period of this research).

Source: Collected from the IDDU's National Secretary, Alhaji Saka A. Toyin in 2021.

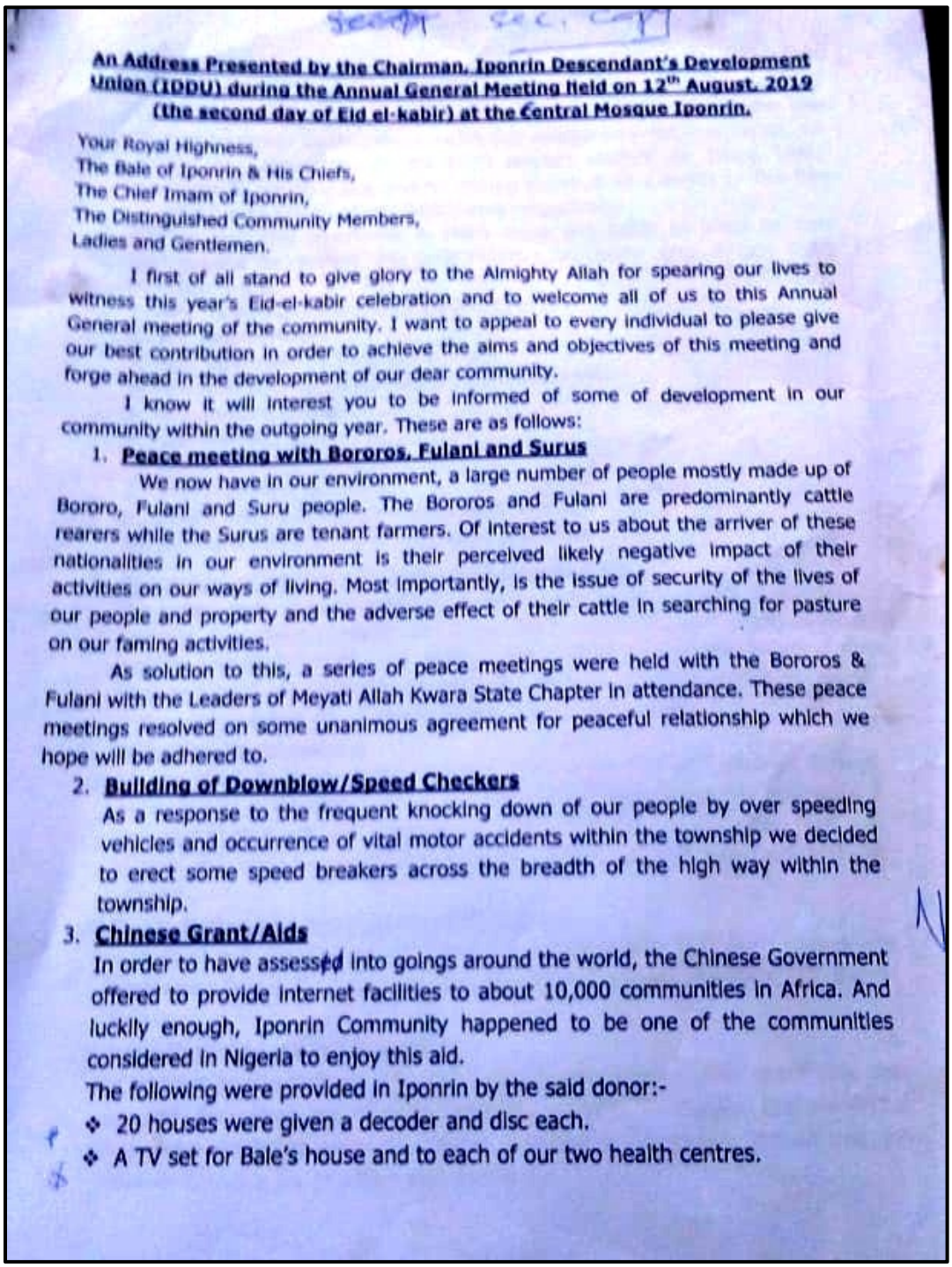
Appendix IV

Members of IDDU at Annual General Meeting 2020, Central mosque, Iponrin.

Source: The researcher in 2020.

Appendix V (a)

A file which denotes meeting organized in 2019 by IDDU to foster peaceful coexistence in Iponrin.



An Address Presented by the Chairman, Iponrin Descendant's Development Union (IDDU) during the Annual General Meeting held on 12th August, 2019 (the second day of Eid el-kabir) at the Central Mosque Iponrin.

Your Royal Highness,
The Bale of Iponrin & His Chiefs,
The Chief Imam of Iponrin,
The Distinguished Community Members,
Ladies and Gentlemen.

I first of all stand to give glory to the Almighty Allah for spearing our lives to witness this year's Eid-el-kabir celebration and to welcome all of us to this Annual General meeting of the community. I want to appeal to every individual to please give our best contribution in order to achieve the aims and objectives of this meeting and forge ahead in the development of our dear community.

I know it will interest you to be informed of some of development in our community within the outgoing year. These are as follows:

1. **Peace meeting with Bororos, Fulani and Surus**

We now have in our environment, a large number of people mostly made up of Bororo, Fulani and Suru people. The Bororos and Fulani are predominantly cattle rearers while the Surus are tenant farmers. Of interest to us about the arriver of these nationalities in our environment is their perceived likely negative impact of their activities on our ways of living. Most importantly, is the issue of security of the lives of our people and property and the adverse effect of their cattle in searching for pasture on our faming activities.

As solution to this, a series of peace meetings were held with the Bororos & Fulani with the Leaders of Meyati Allah Kwara State Chapter in attendance. These peace meetings resolved on some unanimous agreement for peaceful relationship which we hope will be adhered to.

2. **Building of Downblow/Speed Checkers**

As a response to the frequent knocking down of our people by over speeding vehicles and occurrence of vital motor accidents within the township we decided to erect some speed breakers across the breadth of the high way within the township.

3. **Chinese Grant/Aids**

In order to have assessed into goings around the world, the Chinese Government offered to provide internet facilities to about 10,000 communities in Africa. And luckily enough, Iponrin Community happened to be one of the communities considered in Nigeria to enjoy this aid.

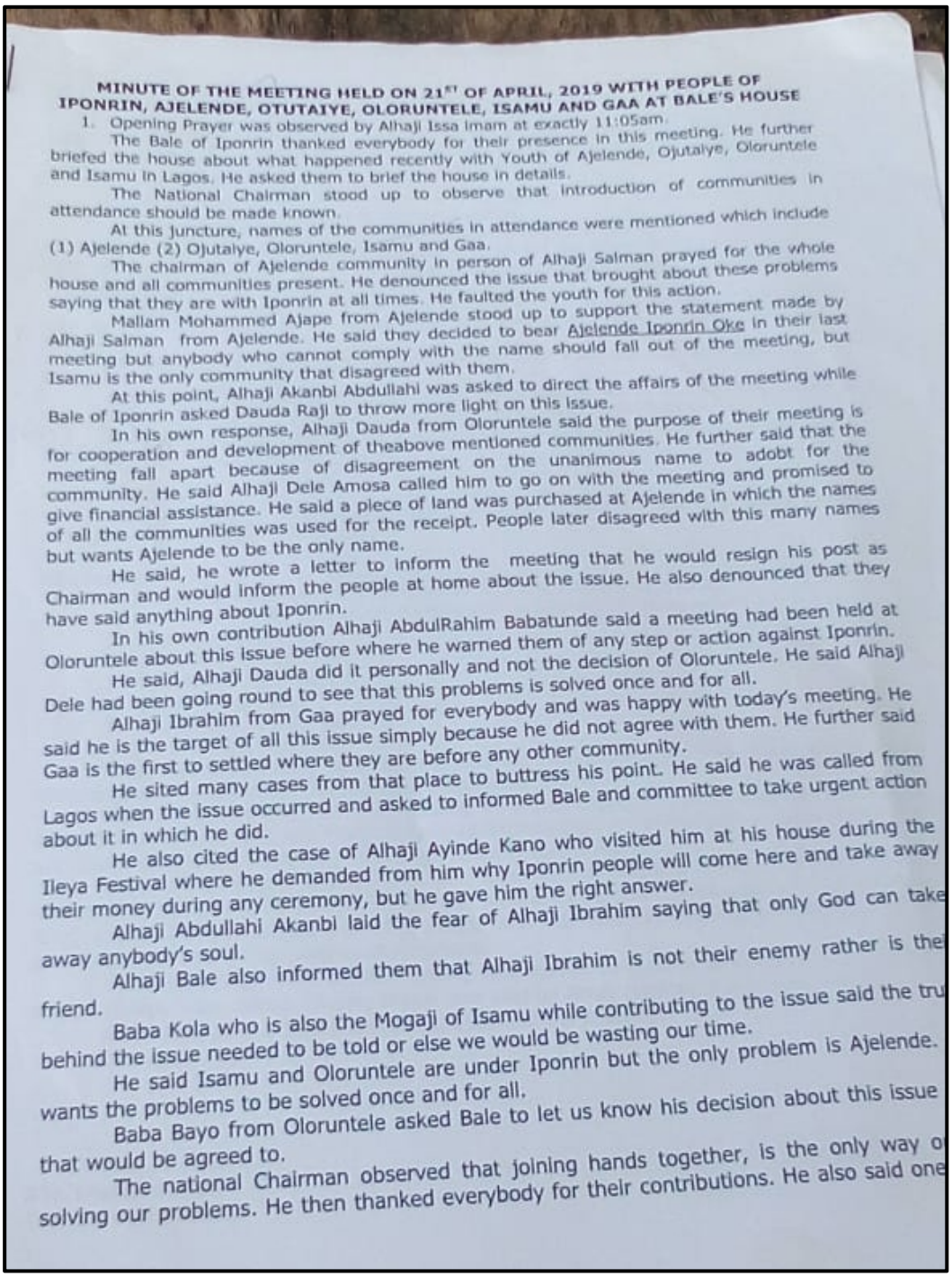
The following were provided in Iponrin by the said donor:-

- 20 houses were given a decoder and disc each.
- A TV set for Bale's house and to each of our two health centres.

Source: Collected from the IDDU's National Secretary, Alhaji Saka A. Toyin in 2021.

Appendix V (b)

A file which denotes a peaceful meeting held at Baale's house in 2019.



MINUTE OF THE MEETING HELD ON 21ST OF APRIL, 2019 WITH PEOPLE OF IPONRIN, AJELENDE, OTUTAIYE, OLORUNTELE, ISAMU AND GAA AT BALE'S HOUSE

1. Opening Prayer was observed by Alhaji Issa Imam at exactly 11:05am.

The Bale of Iponrin thanked everybody for their presence in this meeting. He further briefed the house about what happened recently with Youth of Ajelende, Ojutaiye, Oloruntele and Isamu in Lagos. He asked them to brief the house in details.

The National Chairman stood up to observe that introduction of communities in attendance should be made known.

At this juncture, names of the communities in attendance were mentioned which include (1) Ajelende (2) Ojutaiye, Oloruntele, Isamu and Gaa.

The chairman of Ajelende community in person of Alhaji Salman prayed for the whole house and all communities present. He denounced the issue that brought about these problems saying that they are with Iponrin at all times. He faulted the youth for this action.

Mallam Mohammed Ajape from Ajelende stood up to support the statement made by Alhaji Salman from Ajelende. He said they decided to bear Ajelende Iponrin Oke in their last meeting but anybody who cannot comply with the name should fall out of the meeting, but Isamu is the only community that disagreed with them.

At this point, Alhaji Akanbi Abdullahi was asked to direct the affairs of the meeting while Bale of Iponrin asked Dauda Raji to throw more light on this issue.

In his own response, Alhaji Dauda from Oloruntele said the purpose of their meeting is for cooperation and development of theabove mentioned communities. He further said that the meeting fall apart because of disagreement on the unanimous name to adobt for the community. He said Alhaji Dele Amosa called him to go on with the meeting and promised to give financial assistance. He said a piece of land was purchased at Ajelende in which the names of all the communities was used for the receipt. People later disagreed with this many names but wants Ajelende to be the only name.

He said, he wrote a letter to inform the meeting that he would resign his post as Chairman and would inform the people at home about the issue. He also denounced that they have said anything about Iponrin.

In his own contribution Alhaji AbdulRahim Babatunde said a meeting had been held at Oloruntele about this issue before where he warned them of any step or action against Iponrin.

He said, Alhaji Dauda did it personally and not the decision of Oloruntele. He said Alhaji Dele had been going round to see that this problems is solved once and for all.

Alhaji Ibrahim from Gaa prayed for everybody and was happy with today's meeting. He said he is the target of all this issue simply because he did not agree with them. He further said Gaa is the first to settled where they are before any other community.

He sited many cases from that place to buttress his point. He said he was called from Lagos when the issue occurred and asked to informed Bale and committee to take urgent action about it in which he did.

He also cited the case of Alhaji Ayinde Kano who visited him at his house during the Ileya Festival where he demanded from him why Iponrin people will come here and take away their money during any ceremony, but he gave him the right answer.

Alhaji Abdullahi Akanbi laid the fear of Alhaji Ibrahim saying that only God can take away anybody's soul.

Alhaji Bale also informed them that Alhaji Ibrahim is not their enemy rather is the friend.

Baba Kola who is also the Mogaji of Isamu while contributing to the issue said the tru behind the issue needed to be told or else we would be wasting our time.

He said Isamu and Oloruntele are under Iponrin but the only problem is Ajelende. wants the problems to be solved once and for all.

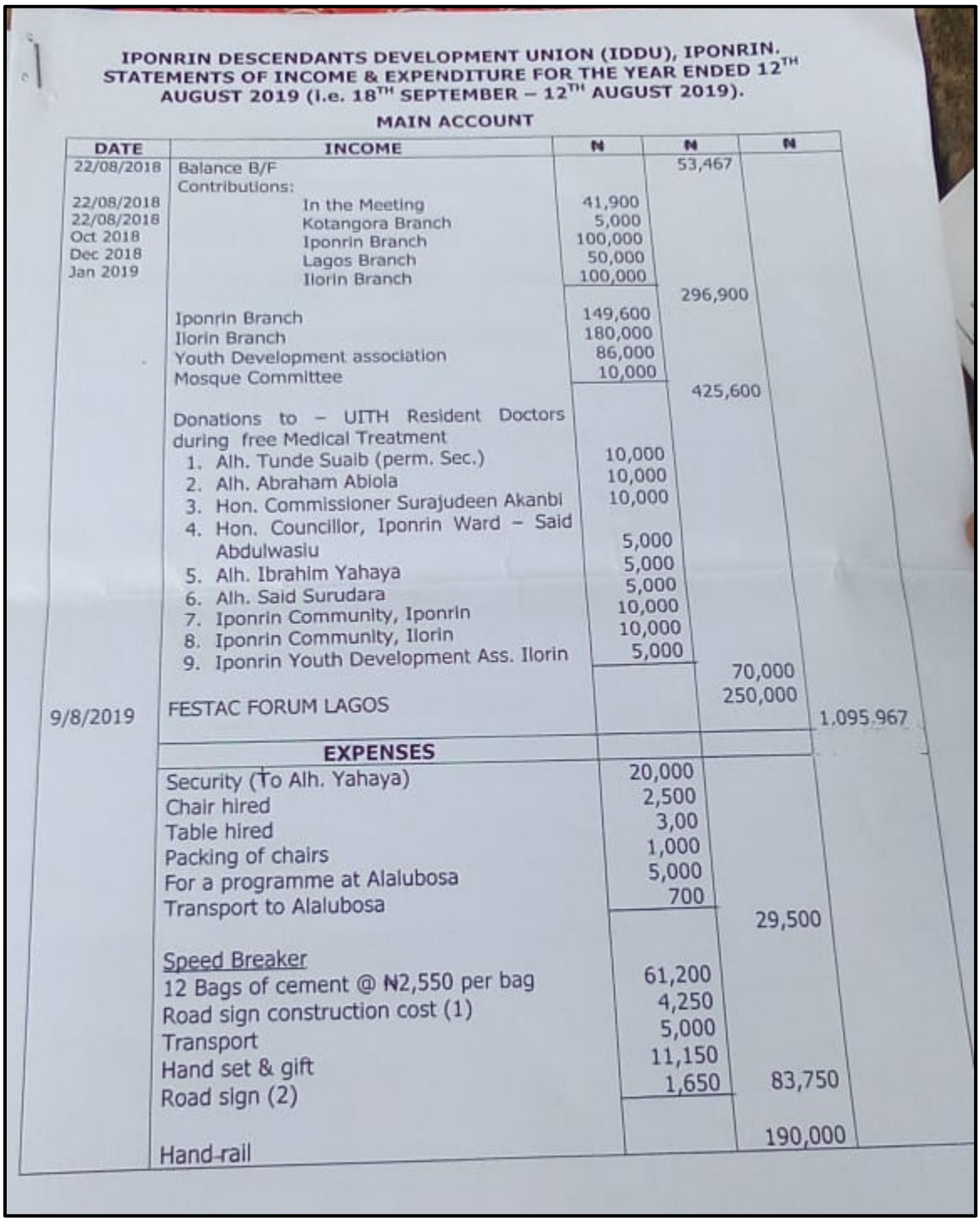
Baba Bayo from Oloruntele asked Bale to let us know his decision about this issue that would be agreed to.

The national Chairman observed that joining hands together, is the only way o solving our problems. He then thanked everybody for their contributions. He also said one

Source: Collected from the IDDU's National Secretary, Alhaji Saka A. Toyin in 2021.

Appendix VI (a)

The statement of IDDU's income and expenses in 2019.



IPONRIN DESCENDANTS DEVELOPMENT UNION (IDDU), IPONRIN.
STATEMENTS OF INCOME & EXPENDITURE FOR THE YEAR ENDED 12TH AUGUST 2019 (i.e. 18TH SEPTEMBER – 12TH AUGUST 2019).

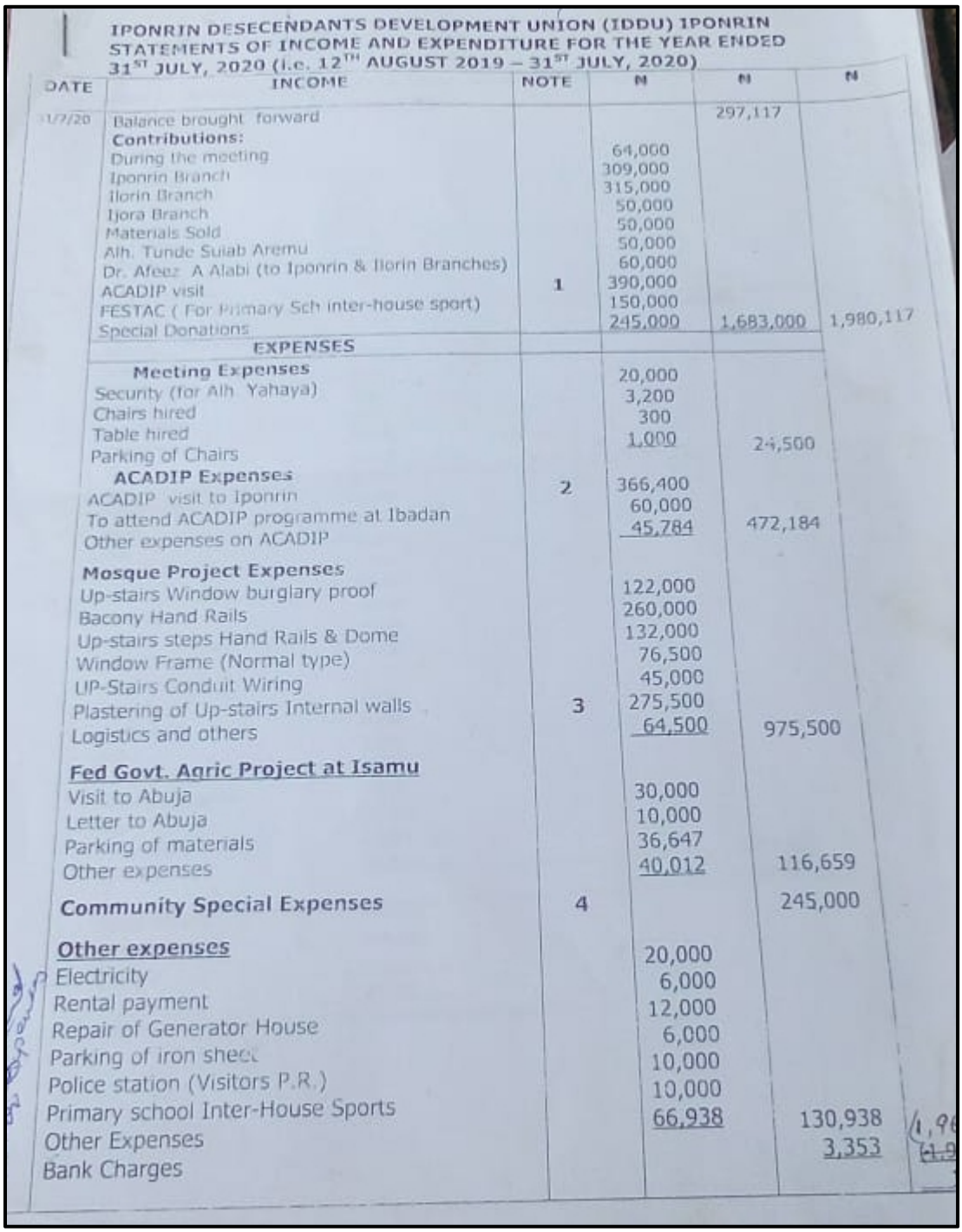
MAIN ACCOUNT

DATE	INCOME	₦	₦	₦
22/08/2018	Balance B/F		53,467	
	Contributions:			
22/08/2018	In the Meeting	41,900		
22/08/2018	Kotangora Branch	5,000		
Oct 2018	Iponrin Branch	100,000		
Dec 2018	Lagos Branch	50,000		
Jan 2019	Ilorin Branch	100,000		
			296,900	
	Iponrin Branch	149,600		
	Ilorin Branch	180,000		
	Youth Development association	86,000		
	Mosque Committee	10,000		
			425,600	
	Donations to – UITH Resident Doctors during free Medical Treatment			
	1. Alh. Tunde Suaib (perm. Sec.)	10,000		
	2. Alh. Abraham Abiola	10,000		
	3. Hon. Commissioner Surajudeen Akanbi	10,000		
	4. Hon. Councillor, Iponrin Ward – Said Abdulwasiu	5,000		
	5. Alh. Ibrahim Yahaya	5,000		
	6. Alh. Said Surudara	5,000		
	7. Iponrin Community, Iponrin	10,000		
	8. Iponrin Community, Ilorin	10,000		
	9. Iponrin Youth Development Ass. Ilorin	5,000		
			70,000	
			250,000	
9/8/2019	FESTAC FORUM LAGOS			1,095,967
	EXPENSES			
	Security (To Alh. Yahaya)	20,000		
	Chair hired	2,500		
	Table hired	3,00		
	Packing of chairs	1,000		
	For a programme at Alalubosa	5,000		
	Transport to Alalubosa	700		
			29,500	
	Speed Breaker			
	12 Bags of cement @ ₦2,550 per bag	61,200		
	Road sign construction cost (1)	4,250		
	Transport	5,000		
	Hand set & gift	11,150		
	Road sign (2)	1,650	83,750	
			190,000	
	Hand-rail			

Source: Collected from the IDDU's National Secretary, Alhaji Saka A. Toyin in 2021.

Appendix VI (b)

The statement of IDDU's income and expenses in 2019.



IPONRIN DESECENDANTS DEVELOPMENT UNION (IDDU) IPONRIN
STATEMENTS OF INCOME AND EXPENDITURE FOR THE YEAR ENDED
31ST JULY, 2020 (i.e. 12TH AUGUST 2019 – 31ST JULY, 2020)

DATE	INCOME	NOTE	N	N	N
1/7/20	Balance brought forward			297,117	
	Contributions:				
	During the meeting		64,000		
	Iponrin Branch		309,000		
	Ilorin Branch		315,000		
	Ijora Branch		50,000		
	Materials Sold		50,000		
	Alh. Tunde Sulab Aremu		50,000		
	Dr. Afeez A Alabi (to Iponrin & Ilorin Branches)		60,000		
	ACADIP visit	1	390,000		
	FESTAC (For Primary Sch inter-house sport)		150,000		
	Special Donations		245,000	1,683,000	1,980,117
	EXPENSES				
	Meeting Expenses		20,000		
	Security (for Alh Yahaya)		3,200		
	Chairs hired		300		
	Table hired		1,000		
	Parking of Chairs			24,500	
	ACADIP Expenses				
	ACADIP visit to Iponrin	2	366,400		
	To attend ACADIP programme at Ibadan		60,000		
	Other expenses on ACADIP		45,784	472,184	
	Mosque Project Expenses				
	Up-stairs Window burglary proof		122,000		
	Bacony Hand Rails		260,000		
	Up-stairs steps Hand Rails & Dome		132,000		
	Window Frame (Normal type)		76,500		
	UP-Stairs Conduit Wiring		45,000		
	Plastering of Up-stairs Internal walls	3	275,500		
	Logistics and others		64,500	975,500	
	Fed Govt. Agric Project at Isamu				
	Visit to Abuja		30,000		
	Letter to Abuja		10,000		
	Parking of materials		36,647		
	Other expenses		40,012	116,659	
	Community Special Expenses	4		245,000	
	Other expenses				
	Electricity		20,000		
	Rental payment		6,000		
	Repair of Generator House		12,000		
	Parking of iron sheet		6,000		
	Police station (Visitors P.R.)		10,000		
	Primary school Inter-House Sports		10,000		
	Other Expenses		66,938	130,938	
	Bank Charges			3,353	

Source: Collected from the IDDU's National Secretary, Alhaji Saka A. Toyin in 2021.

Appendix VII

A poster of annual Ileya (Eid-Kabir) fiesta organize by the IDDU's Youth wings in Iponrin

Former Permanent Secretary of Kwara state, Alhaji Shuaib T. Aremu (on the left) and Deputy Whip of Kwara House of Assembly, Hon. Jimoh Ali Yusuf (on the right) presenting Iponrin Annual Football Competition cup in 2020.

Source: Collected from the captain of Edun FC, Abdullah Lawal Elemosho.

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List of Oral Interviewee:

S/N	Informant	Place of Interview	Age	Occupation	Date of Interview
1.	Abdulfatah Alao (Major)	Ile-Ajele, Iponrin	38	Civil servant	15th August 2020
2.	Alhaji Babatunde Elemosho	Ile-Edun, Iponrin	68	Artisan	19th November 2019
3.	Alhaji Musa Otebakin	Oja-Iponrin	78	Ba'ale of Iponrin	31st May 2020
4.	Alhaji Saka A. Toyin	Ile-Ajele, Iponrin	70	Retired Immigration Officer	16th November 2019
5.	Alhaji Usman Aliu	Oja-Iponrin	69	Chartered Accountant	18th November 2019
6.	Ejideokin Baliqis (Maman'le Olodan)	Ile-Olodan, Iponrin	95	None	15th May 2021
7.	Razaq Olohunishola	Oke-Ajia, Iponrin	48	Artisan	20th May 2020
8.	Saheed Folaranmi Salimot	Ajelende, Iponrin	50	Trader	20th August 2020
9.	Saka Aliyu Dauda	Ile-Kewu, Iponrin	45	Teacher	16th August 2020
10.	Mahmud Ayinde Yahya	Oke-Ajia, Iponrin	50	Civil servant	20th May 2020

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